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ANNEX

Chapelle

THE

WORKS

OF THE REVEREND

GEORGE WHITEFIELD, M.A.

Late of PEMBROKE-COLLEGE, OXFORD,

And Chaplain to the Rt. Hon. the Counteſs of HUNTINGDON.

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To which is prefixed,

An ACCOUNT of his LIFE,

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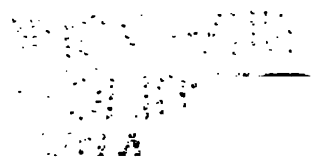


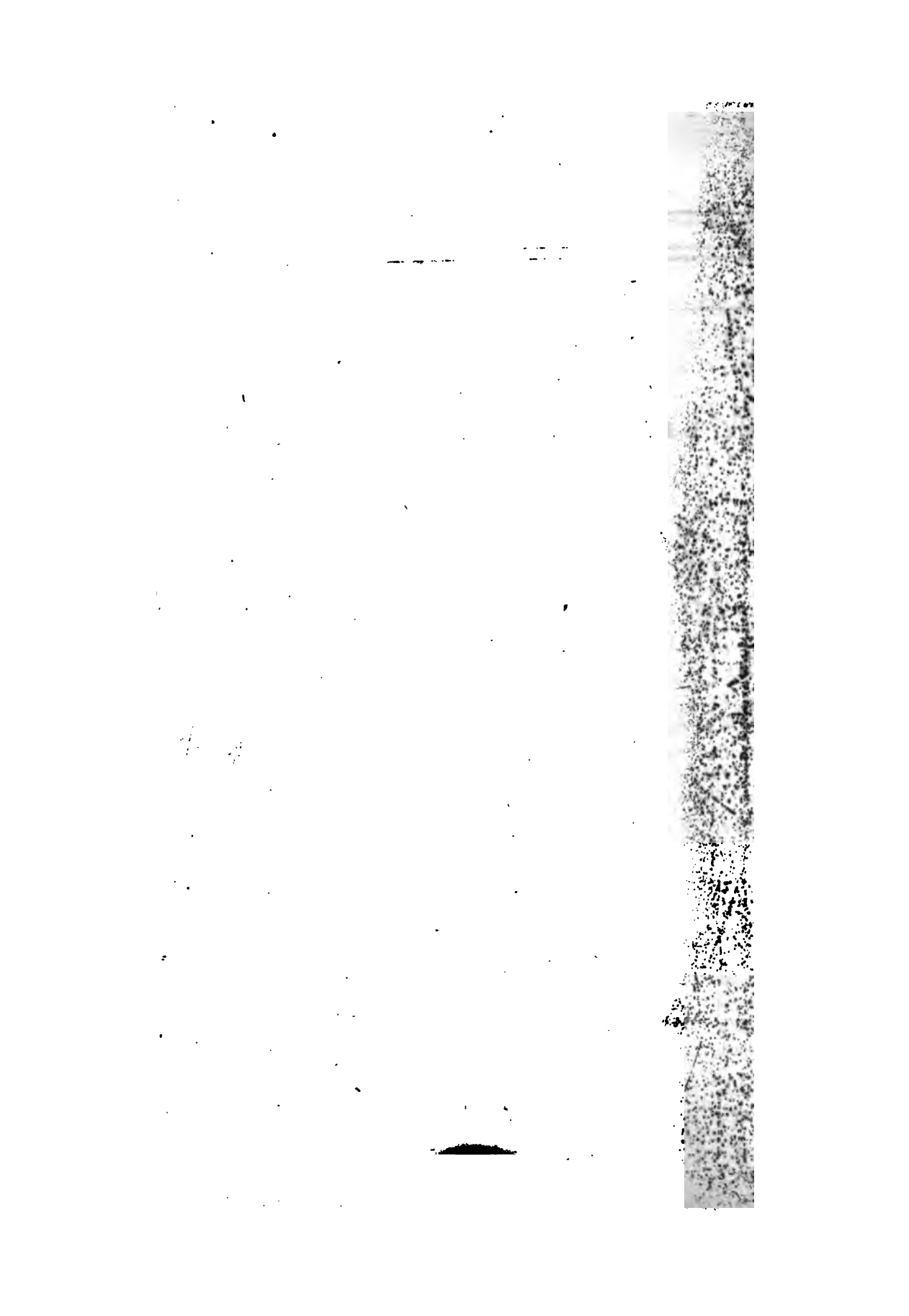
ANSWER

TO THE

BISHOP of LONDON's

LAST

PASTORAL LETTER.



ANSWER

TO THE

BISHOP of LONDON's

LAST

PASTORAL LETTER.

My Lord,

I Need make no apology for troubling your Lordſhip with this. As your Lordſhip was pleaſed to make me the chief ſubject matter of your *laſt Paſtoral Letter*, I think it my duty to anſwer in the beſt manner I can.

Your Lordſhip is highly to be commended, for the care you have taken in watching over the ſouls of thoſe, who are committed to your Lordſhip's charge. Lukewarmneſs and enthuſiaſm, are the two rocks againſt which even well-meaning people are in danger of ſplitting. All ought to be thankful to that pilot, who will teach them to ſteer a ſafe and middle courſe. I would gladly hope, that "a zeal for GOD in the diſcharge of your duty, and a hearty concern for the ſafety of ſouls," moved your Lordſhip to write. Theſe are the principles, I truſt, which now excite me, to direct this anſwer to your Lordſhip. And, bleſſed be GOD, that I can write with ſomewhat of that love and meekneſs, which becomes a diſciple of JESUS CHRIST, and with all that humility and reverence, which is due from a preſbyter to a biſhop of the church of GOD.

Lukewarmneſs and enthuſiaſm, my Lord, are certainly the bane of true chriſtianity. I thank your Lordſhip again for your kind cautions againſt them. The only query is, "Whether there was any occaſion for your Lordſhip's warning the people of your dioceſe, againſt running into either of theſe extremes, upon account of any thing, I have either ſpoken or written?" Your Lordſhip thinks there was, and quotes paſſages out of my Journal to prove it; if it can be proved, I will aſk public pardon, both of your Lordſhip and them, with all my heart.

As for your Lordſhip's cautions againſt *lukewarmneſs*, I am not much concerned in them. You do not ſeem to point at me in particular; unleſs it is, where your Lordſhip (pag. 10.) informs your people, "That a diligent attendance on the duties of the ſtation wherein Providence has placed them, is, in the ſtricteſt ſenſe, the ſerving of GOD." None but thoſe, who condemn me unheard, can juſtly charge me with affirming to the contrary.

However, I beg leave to obſerve, that your Lordſhip, (p. 8.) calls that a very imperfect ſtate of chriſtianity, which is *no ſtate of chriſtianity* at all. St. *Paul*, writing to the *Corinthians*, 2 *Cor.* chap. xiii. ver. 5, ſays, "Examine yourſelves, whether ye be in the faith; prove your ownſelves." And that they might have a certain rule, whereby to judge whether they were in the faith, truly ſo called, or not; he immediately adds, "Know ye not your ownſelves, how that CHRIST JESUS is in you, except ye be reprobates?" So that, according to St. *Paul*'s rule, "He that finds, he has hitherto contented himſelf with a bare bodily attendance upon the public worſhip of GOD, and with following his daily employment on other days, and with abſtaining from the more groſs and notorious acts of ſin, and from doing any hurt or injury to his neighbour, and has reſted finally upon theſe, as the whole of what chriſtianity requires of him;" is ſo far from being in a very imperfect ſtate, as your Lordſhip is pleaſed to affirm, pag. 8. that he is in no ſtate of chriſtianity at all. No, my Lord, he is a *reprobate*, or, one who at preſent is out of a ſtate of ſalvation, nor can he ever have any aſſurance that he is in a ſtate of ſalvation, till he knows that JESUS CHRIST is in him, by the indwelling of his Holy Spirit. If

I have

I have miſtaken your Lordſhip's expreſſion, I will freely beg your Lordſhip's pardon.

Another thing, my Lord, to me ſeems darkly expreſſed, in pag. 18. (let not your Lordſhip be angry, for indeed I will endeavour to ſpeak with all gentleneſs and humility): your Lordſhip's words are theſe: "Nor need they any other evidence beſides thoſe *good diſpoſitions* they find in their hearts, that the Holy Spirit of GOD co-operates with their honeſt endeavours to ſubdue ſin and grow in goodneſs." If by good diſpoſitions, your Lordſhip only means *good inclinations* or deſires, I deny that to be a ſufficient evidence, that the Spirit of GOD co-operates with their honeſt endeavours to ſubdue ſin and grow in goodneſs. For there is a great difference between good deſires and good habits: many have one, who never attain the other. Many have good deſires to ſubdue ſin, and yet, reſting in thoſe good deſires, ſin has always had dominion over them. A perſon ſick of a fever may deſire to be in health, but that deſire is not health itſelf. In like manner, many have good diſpoſitions, or deſires to be good, but that is not goodneſs itſelf. And conſequently men need more evidence than good diſpoſitions, to prove to themſelves or others, "that the Holy Spirit of GOD co-operates with their honeſt endeavours to ſubdue ſin." If by good diſpoſitions, your Lordſhip means good habits wrought in the heart by the Spirit of GOD, ſuch as peace, love, joy, long-ſuffering, goodneſs, truth, &c. I then agree a man needs no other evidence: for theſe are the proper and genuine fruits of the Spirit itſelf.

Your Lordſhip immediately adds, "Nor that, perſevering in their courſe, and praying to GOD for his aſſiſtance, and relying upon the merits of CHRIST for the pardon of all ſuch ſins, failings, and imperfections, as are more or leſs unavoidable in this mortal ſtate." I beg leave to aſk your Lordſhip, whether this does not ſavour too much of the common divinity, That we are to do ſomething for ourſelves: or, in other words, that we have partly a righteouſneſs of our own, and that JESUS CHRIST is to make up the deficiencies of that righteouſneſs? What elſe can your Lordſhip mean, by ſaying, That we muſt rely on the merits of CHRIST for the pardon of "all ſuch ſins as are more or leſs unavoidable in this mortal ſtate?" Did JESUS CHRIST come into the world,

my Lord, only to ſave us from the guilt of ſuch ſins, as are more or leſs unavoidable in this mortal ſtate? The ſcriptures every where affirm, that man hath no righteouſneſs of his own, "That there is none righteous, no not one;—that all our righteouſneſs is as filthy rags;" and that JESUS CHRIST died, not only to ſave us from the guilt of all ſuch ſins, failings, and infirmities, as are more or leſs unavoidable in this mortal ſtate, but from all wilful ſins, and alſo from that original corruption, which every man naturally engendered of the offſpring of *Adam*, brings into the world with him. I hope I have not miſunderſtood, or overſtrained your Lordſhip's expreſſion.

I come now to your Lordſhip's caution againſt *enthuſiaſm*. For that, I ſuppoſe, your Lordſhip intended more particularly againſt me.

And here, my Lord, I beg leave to obſerve, That, in my opinion, your Lordſhip has by no means been clear enough in your definition of the word enthuſiaſm.

According to the fair rules of writing, was it not firſt incumbent on your Lordſhip to ſhew, that the word *enthuſiaſt* had a good as well as a bad meaning: that it ſignifies no more than *a perſon in God*, and conſequently every chriſtian, in the proper ſenſe of the word, is an enthuſiaſt? For St. *Peter* writes, "That to us are given exceeding great and precious promiſes, that by theſe we might be partakers of the divine nature."

And our church ſays, "If we receive the ſacrament worthily, we are one with CHRIST, and CHRIST with us: we dwell in CHRIST, and CHRIST in us." For which ſhe has ſufficient warrant from our LORD's prayer, *John* xvii. 20, &c. "Neither pray I for theſe alone, but for them alſo which ſhall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they alſo may be one in us, I in them, and they in me, that they may be made perfect in one: that the love wherewith thou haſt loved me, may be in them, and I in them."

But indeed your Lordſhip's definition of *enthuſiaſm*, when examined, does not convey any ill idea at all. "Enthuſiaſm, is a ſtrong perſuaſion on the mind, that they are guided in an extraordinary manner, by immediate impulſes

and

and impreſſions of the Spirit of GOD." Had your Lordſhip ſaid, a ſtrong but *groundleſs perſuaſion*, that they are guided in an extraordinary manner, it would have been to your Lordſhip's purpoſe. But to affirm, without any reſtriction, that a ſtrong perſuaſion that we are guided in an extraordinary manner by immediate impulſes, is enthuſiaſm in the worſt ſenſe of the word, when your Lordſhip yourſelf ſays, (p. 54.) "There is no doubt, but GOD, when he pleaſes, can work upon the minds of men by extraordinary influences," to me ſeems a little inconſiſtent.

Your Lordſhip proceeds thus: "And this is owing chiefly to the want of diſtinguiſhing aright between the ordinary and extraordinary operations of the Holy Spirit. The extraordinary operations were thoſe, by which the apoſtles and others, who were entruſted with the firſt propagation of the goſpel, were enabled to work miracles, and ſpeak with tongues, in teſtimony, that their miſſion and doctrine were from GOD."

I ſuppoſe, by extraordinary operations, your Lordſhip means the ſame as being guided in an extraordinary manner, juſt above. And if ſo, according to your Lordſhip's own definition, I am no enthuſiaſt. For I never did pretend to theſe extraordinary operations of working miracles, or ſpeaking with tongues, in teſtimony that my miſſion and doctrine were from GOD; I only lay claim to the ordinary gifts and influences of the Spirit, which your Lordſhip (pag. 20.) ſays, "Still continue:" and what need was there then, my Lord, that the people of your Lordſhip's dioceſe ſhould be cautioned againſt enthuſiaſm upon my account?

But your Lordſhip farther adds, "The ordinary gifts, however real and certain in themſelves, are no otherwiſe diſcernible, than by their fruits and effects." Had your Lordſhip ſaid, No otherwiſe diſcernible *to others*, than by their fruits and effects, it would have been right: but if your Lordſhip means, they are no otherwiſe diſcernible to ourſelves, in my opinion, it is wrong; for it is poſſible, my Lord, for a perſon to feel and diſcern theſe ordinary gifts and influences of the Spirit *in himſelf*, when there is no opportunity of diſcovering them to others.

For inſtance, on ſuppoſition that your Lordſhip was aſſiſted by the bleſſed Spirit, in writing your paſtoral letter; might not your Lordſhip be ſenſible of an inward joy and complacency,

cency, wrought by that ſelf-ſame Spirit, which was not then diſcernible to others? So is it poſſible for another to feel joy in the Holy Ghoſt, with the reſt of his fruits, which at that time may not be diſcernible to others; and which they, who have never experienced the like, may not believe, though a man declare it unto them. I hope, my Lord, theſe reaſonings carry with them their own evidence.

But to proceed: (pages 21, 22, 23, 24, 25.) your Lordſhip has taken pains to collect ſeveral paſſages out of the public liturgy, to prove the doctrine of regeneration, or our new birth, to be the doctrine of the Church of *England*. Your reaſon for ſo doing, appears (pag. 25.) "to arm your people againſt any ſuggeſtions, as if our church were ſo regardleſs of the doctrine of regeneration and new birth, as if there were need for any member of it, to ſeek elſewhere for a more ſpiritual ſervice." If this, my Lord, was intended to arm your people againſt any ſuch ſuggeſtions made by me; indeed your Lordſhip does not do me juſtice. As your Lordſhip, I find, has done me the honour to peruſe my Third Journal, your Lordſhip may remember this obſervation, (pag. 39.) that, after I had baptized an adult, I proved the neceſſity of the new birth, from the office of our church.

In my ſermon, upon the *indwelling of the Spirit of* GOD, which I have made bold to ſend to your Lordſhip with this letter, you will find, I have quoted the expreſſions of our own church offices, to prove the doctrine of the new birth, as your Lordſhip does in your paſtoral letter. My conſtant way of preaching is, firſt, to prove my propoſitions by ſcripture, and then to illuſtrate them by the articles and collects of the church of *England*. Thoſe that have heard me, can witneſs, how often I have exhorted them to be conſtant at the public ſervice of the church. I attend on it myſelf, and would read the public liturgy every day, if your Lordſhip's clergy would give me leave. What further ſatisfaction can your Lordſhip require, that I do not ſuggeſt to your Lordſhip's people, "as if our church were regardleſs of the doctrine of regeneration, and new birth, and as if there were need for any member of it, to ſeek elſewhere for a more ſpiritual ſervice."

In the following paragraph, your Lordſhip has the ſame inſinuation, as though I wanted to introduce *extempore prayer*,

and to lay aſide the public liturgy of our church. For after your Lordſhip had been ſpeaking againſt praying by the Spirit, and affirming that the ſcripture no where tells us, that prayer is the ſingle work of the Spirit, your Lordſhip ſays to your people, "you have great reaſon to be thankful to GOD, for a public ſervice prepared to your hands." My Lord, I never ſaid to the contrary. But does not your Lordſhip ſeem to inſinuate at the ſame time, that we are not to depend on the Spirit of GOD, to enable us to pray extempore, either in public or private? That prayer is not the ſingle work of the Spirit, without any co-operation of our own, I readily confeſs. But that the Spirit of GOD does aſſiſt true chriſtians to pray extempore, now, as well as formerly, is undeniable, if the ſcriptures be true. For what ſays the Apoſtle? "We know not what to pray for, as we ought; but the Spirit itſelf helpeth our infirmities, and maketh interceſſion for us with groanings that cannot be uttered." And this is founded upon a general promiſe, made to all GOD's people, *Zachariah* xii. 10. "I will pour upon the houſe of *David*, and upon the inhabitants of *Jeruſalem*, the Spirit of grace, and of ſupplication." And I believe, my Lord, we may appeal to the experience of all true chriſtians, whether or no they did not find the Spirit of ſupplication, or a power of praying without a form, increaſe in proportion to the increaſe of GOD's Grace or Holy Spirit in their hearts. This is all, my Lord, that I pretend to: and where is the impropriety of this, when your Lordſhip confeſſes in the ſame page, that "the Spirit of GOD does particularly aſſiſt us, in a due performance of religious offices?"

Further, as your Lordſhip ſeems to deny the immediate aſſiſtance of the Holy Spirit, in our particular addreſſes at the throne of Grace, ſo your Lordſhip ſeems to deny it alſo in our particular actions. "In like manner, (you ſay) we are firmly perſuaded in general, that we live under the gracious influence of GOD's Holy Spirit, and that he both excites and enables us to do good. But that this or that thought or action is an effect of the ſole motion, or immediate impulſe of the Spirit, without any co-operation of our own mind"—[My Lord, who ever arffimed, that there was no co-operation of our own minds, together with the impulſe of the ſpirit of GOD?] Your Lordſhip adds, "or that the Holy Spirit, and our natural conceptions,

ceptions, do reſpectively contribute to this or that thought or action, in ſuch a meaſure, or to ſuch a degree; theſe are things we dare not ſay." Indeed, my Lord, I do dare to ſay them. For if there be any ſuch thing as a particular providence, why may we not expect particular direction from GOD's Holy Spirit in particular caſes? Does not our church, my Lord, teach us to pray, "that GOD's Holy Spirit may in all things direct and rule our hearts?" But your Lordſhip ſays, we dare not ſay this, becauſe our Saviour has told us, that we know no more of the working of the Spirit, than we know of the wind, from whence it cometh, and whither it goeth. Neither need we know any more of them: but you muſt allow, that we know as much. Cannot your Lordſhip feel the wind then? Does not your Lordſhip know when it makes any impreſſion upon your body? So eaſy it is for a ſpiritual man to know when the Holy Spirit makes an impreſſion upon his ſoul. Without acknowledging this, all the expreſſions of being *led by the Spirit*, *walking by the Spirit*, and ſuch like, muſt be only ſo many words without any real meaning. Your Lordſhip acknowledges, that the Holy Spirit does act in general, and why not in the particular actions of our lives alſo? For, can the one be without the other? Does it not frequently happen, my Lord, that the comfort and happineſs of our whole lives, depend on one particular action? And where then, my Lord, is the abſurdity of ſaying, that the Holy Spirit may even, in the minuteſt circumſtance, direct and rule our hearts? I have been the more particular, my Lord, on this part of your Lordſhip's letter, becauſe if this be proved, many of your Lordſhip's objections againſt my Journals, will fall to the ground.

Page 27. Your Lordſhip has the following paragraph. "GOD forbid, that in this profane and degenerate age, every thing that has an appearance of piety and devotion, ſhould not be conſidered in the moſt favourable light that it is capable of. But at the ſame time, it is ſurely very proper, that men ſhould be called upon for ſome reaſonable evidences of a *divine Commiſſion*."

I take it for granted, that I am one of thoſe men, whom your Lordſhip thinks ſhould be called upon for ſome reaſonable evidence of a *divine Commiſſion*.

But, my Lord, what reaſonable evidence does your Lordſhip require? Did I not receive letters dimiſſory from your Lordſhip's own hands to be ordained a prieſt? Did I not, when ordained deacon, affirm, "that I was inwardly moved by the Holy Ghoſt, to take upon me that office and miniſtration?" Did not my Lord of *Glouceſter*, when he ordained me prieſt, ſay unto me, "Receive thou the Holy Ghoſt now committed unto thee, by the impoſition of our hands, in the name of the Father, and of the Son, and of the Holy Ghoſt?" And is not this, my Lord, a reaſonable evidence that I act by a *divine Commiſſion?* If this be not true, muſt not all thoſe whom your Lordſhip, or the other Biſhops ordain, act only by a *human Commiſſion?* Nay, to uſe the words of Biſhop *Burnet* in his *Paſtoral Letter*, "muſt not they who are ordained, lie not only unto man but unto GOD, by ſaying, they are inwardly moved by the Holy Spirit?"

If your Lordſhip in any wiſe diſputes my acting by a *divine Commiſſion*, you diſclaim your own divine right and authority; nor can you poſſibly avoid the dilemma, of either allowing *my divine Commiſſion*, or denying *your own.*

After your Lordſhip has inſinuated a demand for the evidences of my *divine Commiſſion*, immediately follows theſe words; "when they tell us of *extraordinary communications* they have with GOD."

If by extraordinary communications, your Lordſhip means the extraordinary operations of the Holy Spirit, as working miracles, and ſpeaking with tongues; your Lordſhip may aſſure yourſelf, I never pretended to any ſuch thing. If, by extraordinary communications, your Lordſhip means more aſſiſtance and comforts from GOD, at ſome times, than I have at others, (which is all I mean by extraordinary communications) I own the charge? And what is there, my Lord, *extraordinary* in that?

Again, your Lordſhip ſays, (page 28.) "When they talk in the language of thoſe, who have a *ſpecial* and *immediate miſſion* from GOD."

And does your Lordſhip, and the reſt of the Biſhops, ordain any, without obliging them firſt to give good proofs, that they have a ſpecial call or immediate miſſion from GOD to the work of the miniſtry? If ever you ſo do, my Lord, do not your Lordſhips lay hands too ſuddenly upon men?

Page 29. Your Lordſhip writes thus, " When they profeſs to think and act under the immediate guidance of a *divine Inſpiration.*"

And does not your Lordſhip think and act by the ſame rule? Why, otherwiſe, does your Lordſhip pray when you adminiſter the holy Communion, " that GOD would cleanſe the thoughts of our hearts by the inſpiration of his Holy Spirit?"

Page 31. Your Lordſhip ſays, " when they ſpeak of their preaching and expounding, and the effects of them, as the *ſole work of a divine Power.*"

And would your Lordſhip have me aſcribe any, the leaſt thing to myſelf? The good that is done upon earth, doth not GOD do it himſelf? Does not the Apoſtle ſay, " Not that we are ſufficient of ourſelves to think any thing as of ourſelves, but our ſufficiency is of GOD?" And where then, my Lord, is the abſurdity of aſcribing the effects of expounding and preaching to the ſole work of a divine Power?

Again, (page 33.) " When they boaſt of ſudden and ſurprizing effects as wrought by the *Holy Ghoſt*, in conſequence of their preaching."

Where, my Lord, is the enthuſiaſm of ſuch a pretenſion? Has your Lordſhip been a preacher in the church of *England*, for ſo many years, and have you never ſeen any ſudden or ſurprizing effects, conſequent upon your Lordſhip's preaching? Was this my caſe, ſhould I not have reaſon to doubt, my Lord, whether I had any more than a bare human commiſſion? Or might I not take up the Prophet's lamentation, " O my leanneſs, my leanneſs!" My Lord, the goſpel, like its author, is the ſame yeſterday, to-day, and for ever; and, if preached as it ought to be, will prick numbers to the heart, and extort the cry of the trembling goaler, " What muſt I do to be ſaved!" as ſurely now, as it did ſeventeen hundred years ago.

Theſe then are the ſudden and ſurprizing effects, my Lord, I always deſire to have, and I heartily pray GOD, your Lordſhip and all your clergy may always ſee ſuch effects in conſequence of their preaching.

(Page 34.) " When they claim the ſpirit of *prophecy.*"

What I have ſaid about my ſucceſs, GOD has been pleaſed to fulfil already. What I have ſaid about ſufferings, they who without

without cauſe are my enemies are fulfilling daily. And as for the promiſes mentioned in my Journal, I freely own there are ſome particular promiſes, which GOD has ſo ſtrongly impreſſed, and does ſtill impreſs on my heart, that I verily believe they will be fulfilled.

(Page 35.) " When they ſpeak of themſelves in the language, and under the character of *Apoſtles of Chriſt*, and even of CHRIST himſelf."

If I am not to ſpeak in an apoſtolical language, why did my Lord of *Glouceſter* give me an apoſtolical commiſſion, " whoſe ſins thou doſt forgive, they are forgiven; and whoſe ſins thou doſt retain, they are retained?" And I hope, my Lord, uſing the words which JESUS CHRIST uſed, is not taking upon me the character of CHRIST.

(Page 36.) " When they profeſs to plant and propagate a *new Goſpel*, as unknown to the generality of miniſters and people, in a chriſtian country."

'Tis true, my Lord, in one ſenſe, mine is a new goſpel, and will be always unknown to the generality of miniſters and people, even in a chriſtian country, if your Lordſhip's clergy follow your Lordſhip's directions. For what ſays your Lordſhip, (page 46.) " I hope, that when your miniſters preach to you of *juſtification by faith alone*, which is aſſerted in the ſtrongeſt manner by our church, they explain it in ſuch a manner, as to leave no doubt upon your minds, whether good works are a *neceſſary condition* of your being juſtified in the ſight of GOD."

But pray, my Lord, where has the ſcripture made good works a neceſſary condition of our being juſtified in the ſight of GOD? St. *Paul* ſays, " by grace ye are ſaved, through faith, not of works, and that, leaſt any man ſhould boaſt. For eternal life is the gift of GOD through JESUS CHRIST our LORD." Your Lordſhip exhorts your clergy to preach *juſtification by faith alone*, and quotes the 11th article of our church, which tells us, " we are juſtified by faith only, and not for our own works or deſervings." At the ſame time, your Lordſhip bids them " explain it in ſuch a manner, as to leave no doubt upon their minds, whether good works are a neceſſary condition of their being juſtified in the ſight of GOD." Your Lordſhip, in my opinion, could not well be guilty

guilty of a greater inconſiſtency. This, my Lord, is truly a *new Goſpel.* I am ſure it is not what the Apoſtles preached; and it is as contrary to the doctrine of the church of *England*, and the whole tenour of the goſpel, as light is contrary to darkneſs. Had your Lordſhip inſiſted on your clergy's preaching up good works as a *neceſſary fruit* and conſequence, inſtead of a neceſſary condition of our being juſtified, your Lordſhip would have uſed your authority aright. For we are commanded to ſhew forth or declare to others, that we have a true faith by our works. And the 12th article of our church ſays, that "good works *follow* after juſtification;" and how then, my Lord, are they a neceſſary condition of our juſtification? No, my Lord, ſalvation (if the goſpel be true) is the free gift of GOD through JESUS CHRIST. Faith is the means whereby that ſalvation is applied to our hearts, and good works are the neceſſary fruits and proof of that faith.

This, my Lord, is the doctrine of JESUS CHRIST, this is the doctrine of the church of *England*, and it is, becauſe the generality of the clergy of the church of *England* do not preach *this doctrine*, that I am reſolved, GOD being my helper, to continue inſtant in ſeaſon and out of ſeaſon, to declare it unto all men, let the conſequences, as to my own private perſon, be what they will.

As for your Lordſhip's blaming me for raſhly cenſuring the clergy, for their practice, none are concerned, but my *indolent, earthly-minded, pleaſure-taking brethren*, (page 39.) And ſurely, your Lordſhip will not ſtand up in their defence. No, I hope your Lordſhip will not fail to rebuke them ſharply. And as for your Lordſhip's ſuſpicions, page 50. (For your Lordſhip's ſake I would not mention them) I hope my life and doctrine will always prove them to be groundleſs.

Would time permit, I could now proceed to ſatisfy your Lordſhip more particularly about the caſe of Mr. *Benjamin Seward:* but as that is done in a letter ſent to my Lord of *Glouceſter*, and as I am now to embark in a few hours, I hope your Lordſhip will excuſe me, if I only add my hearty prayers for your Lordſhip's temporal and eternal welfare, and ſubſcribe myſelf, my Lord,

Your Lordſhip's obedient, though
unworthy ſon and ſervant,
G. W.

Blendon, Monday,
Aug. 13, 1739.

The

The letter above mentioned, as ſent to the Biſhop of *Glouceſter*, was occaſioned by the Biſhop's acquainting Mr. *Whitefield*, in a letter, "That he ought to preach only in that congregation to which he was lawfully appointed." This produced the following anſwer.

My Lord,

I Thank your Lordſhip for your Lordſhip's kind letter. My frequent removes from place to place prevented my anſwering it ſooner. I am greatly obliged to your Lordſhip, in that you are pleaſed to watch over my ſoul, and to caution me againſt acting contrary to the commiſſion given me at ordination. But if the commiſſion we then receive, obliges us to preach no where but in that pariſh which is committed to our care, then all perſons act contrary to their commiſſion when they preach occaſionally in any ſtrange place: and conſequently your Lordſhip equally offends, when you preach out of your own dioceſe. As for inveighing againſt the clergy, (without a cauſe) I deny the charge. What I ſay, I am ready to make good whenever your Lordſhip pleaſes. Let thoſe that bring reports to your Lordſhip about my preaching, be brought face to face, and I am ready to give them an anſwer. St. *Paul* exhorts *Timothy*, "Not to receive an accuſation againſt an elder under two or three witneſſes." And even *Nicodemus* could ſay, "The law ſuffered no man to be condemned unheard." I ſhall only add, that I hope your Lordſhip will inſpect into the lives of your other clergy, and cenſure them for being *over-remiſs*, as much as you cenſure me for being *over-righteous*. It is their falling from their articles, and not preaching the truth as it is in JESUS, that has excited the preſent zeal of (thoſe whom they in deriſion call) *the Methodiſt preachers*. Dr. *Stebbing*'s ſermon, (for which I thank your Lordſhip) confirms me more and more in my opinion, that I ought to be inſtant in ſeaſon and out of ſeaſon. For to me, he ſeems to know no more of the true nature of regeneration, than *Nicodemus* did, when he came to JESUS by night. Your Lordſhip may obſerve, that he does not ſpeak a word of original ſin, or the dreadful conſequences of our fall in *Adam*, upon which the doctrine of the new birth is entirely founded. No:

A

LETTER

TO THE

RELIGIOUS SOCIETIES

OF

ENGLAND.

Written during the Voyage to *Philadelphia*, 1739; and particularly recommended to thoſe who had then lately formed themſelves into RELIGIOUS SOCIETIES in *Scotland*.

A

LETTER, &c.

My dear Brethren in Chriſt,

THE Apoſtle in his epiſtle to the *Hebrews*, chap. x. 23. exhorts them to hold faſt the profeſſion of their faith without wavering; and ſoon after adds, as a moſt effectual means to ſo deſirable an end, "Let us conſider one another to provoke unto love, and to good works; not forſaking the aſſembling of ourſelves together."

As chriſtianity was not then the national religion, I ſuppoſe the aſſemblies here intended, were not ſuch as our public congregations, but rather little private ſocieties, or aſſociations, or churches, as was the cuſtom of the primitive chriſtians, who, we are told, continued ſtedfaſtly in the Apoſtle's doctrine, and in fellowſhip one with another.

This was the Apoſtle's exhortation to the chriſtians of thoſe times; and I am fully perſuaded there never was more occaſion for renewing it, than the age wherein we live.

Nothing hath of late more alarmed the enemies of the croſs of CHRIST, than the zeal that GOD hath ſtirred up in the hearts of many to put in practice this apoſtolical injunction. Balls, plays, horſe-races, and ſuch like unchriſtian and fatal entertainments, are countenanced and ſupported by public authority. And few as yet have had courage to ſpeak, preach, or write for the ſuppreſſing them, ſo plainly and publicly as they ought; but, if the children of GOD meet (as they are required) to build up each other in their moſt holy Faith, almoſt every one's mouth is opened againſt them. Nay, with grief it muſt be ſpoken, even many of our maſters in *Iſrael*, who ought to be patterns, and promote every good word and work, are not content with countenancing the polite and ſinful di-

verſions of the age by their preſence and approbation, but are generally moſt bitter in their invectives againſt religious ſocieties. The former, though directly contrary to our baptiſmal vow, are deemed innocent, if not uſeful, by them: the latter, they are continually crying down (eſpecially if any life or divine power be amongſt them) as ſchiſmatical, ſeditious, and tending to deſtroy the preſent eſtabliſhed conſtitution.

For theſe, and many ſuch like reaſons, I, as preſent with you in ſpirit, though abſent in body, thought it my duty to put you in mind, zealouſly to perſiſt in your obedience to the forementioned injunction once delivered to the ſaints; and ſo much the more, as in all probability the day of perſecution nearer and nearer approaches.

GOD has given an harveſt, and there has been a gathering in: a winnowing time will come. His fan is already in his hand. Yet a little while, and (if the work lately begun be carried on) I am perſuaded he will throughly purge his flour. The ſhepherds muſt firſt be ſmitten; and next, endeavours will be uſed to ſcatter the ſheep. The religious ſocieties Satan has undoubtedly deſired to have, that he may ſift them as wheat. My brethren, watch and pray one for another, that you may be enabled to ſtand in ſuch an hour of temptation, and having done all, to ſtand.

Be not aſhamed of that wherein you ought to glory. Religious ſociety is of divine extraction. As GOD made man, ſo GOD ſaid, "It is not good that man ſhould be alone: I will make a help meet for him." Meet, as I take it, not merely for his body (man had few corporal wants in paradiſe) but chiefly and primarily for his better part the ſoul, that he might have one to converſe with of his own ſpecies, bone of his bone, and fleſh of his fleſh.

It is true, man is now a fallen, but yet he is a ſocial creature: and as the end of his coming into this world was to prepare for a better; ſo without doubt the chief end of ſociety in general, and of religious ſociety in particular, is, that we may be helps meet for each other in the great work of our ſalvation.

Upon this account it was, that the firſt chriſtians ſo frequently aſſembled themſelves together, when obliged to ſhut the doors for fear of the *Jews*; and their continuing in fellowſhip

lowſhip with each other, was one main reaſon why they continued ſtedfaſt in the apoſtles doctrine.

Take then, my brethren, the primitive chriſtians for your examples: their practices are recorded for our learning. No power on earth can lawfully forbid or hinder your imitating them. In all ſuch caſes we muſt obey GOD rather than man; otherwiſe, we ſo far deny our holy profeſſion, and are enemies to the croſs of CHRIST: and though, becauſe you have got a little out of the formal way, ſome blind zealots may brand you as ſchiſmatical; yet if you fear GOD, and truly honour the King, and are of the number of thoſe who are quiet in the land, there is no reaſon can be urged againſt your ſocieties, which will not equally hold good againſt all aſſembling together for religious purpoſes.

In this reſpect, a private prelate has no more authority than a private preſbyter. If it be lawful for more than five to meet in a private veſtry, it is equally lawful for more than five to meet in a private houſe; as is the practice of ſome of the ſocieties who are under the government of thoſe called the Twelve Stewards. If it be enquired of you, by what authority you uſe ſometimes to pray without a premeditated form of words; you may enquire, "By what authority any one reads the church forms, who is not commiſſioned ſo to do, and that in any place but in the church," where only they are appointed to be read, and only by one ſo commiſſioned? If they reply, "We have Doctor *Woodward*'s form;" you may anſwer them with this queſtion, "What difference is there, in reſpect to others, between a perſon's reading a form, which few that hear it know beforehand, and a perſon's praying extempore, as the Holy Spirit gives him utterance?" If they laugh at the mention of "praying by the Spirit," brethren, I hope you know better. Stand faſt therefore in the liberty wherewith CHRIST has made you free; and be not afraid, by ſuch a practice, to make innovations in the church, which does not confine its members to forms, but within the church walls, nor even there altogether. In private aſſemblies, ſuch as yours, all are left to their liberty; and therefore, as many as would hinder you in this, at once diſcover their pitiable ignorance of that conſtitution they pretend to promote,

and

and an unhappy eſtrangement from the ſpirit and privileges of the goſpel.

How to improve your meetings, ſo as beſt to promote GOD's glory, and the good of your own ſouls, ought to be your conſtant and chief concern: for as chriſtians in general, ſo members of religious ſocieties in particular, are as cities built upon a hill; and therefore it more highly concerns them to let their light ſo ſhine before men, that they ſeeing their good works, may glorify our Father who is in heaven.

Not that a communion of perfect ſaints is to be expected here on earth: or that you ought to be immediately offended, if ſome of your brethren ſhould be overtaken with a fault. In this world, tares will be always ſpringing up amongſt the wheat. Many that are firſt, will be laſt, and the laſt firſt. Nay, it is well if ſome, like *Judas*, do not at length lay aſide their profeſſion, and openly betray our Maſter.

To prevent this, you ought to be *very cautious*, my brethren, whom you admit into fellowſhip with you. Examine them again and again, not barely whether they receive the ſacrament, and go to church; but whether they be in the faith. Set them upon proving their own ſelves; and by no means receive them into your brotherhood, unleſs they can produce ſufficient evidences of their having taſted the good word of life, and felt the powers of the world to come. This, ſome may object, is not a very good way to increaſe and multiply you as to number; but it is the beſt, the only way, to eſtabliſh and increaſe a communion of true ſaints. And ſuch a ſociety, conſiſting of a few ſolid chriſtians, is far preferable to one that is filled with a multitude of ſuch as do not bring forth fruit unto holineſs, but have only the fig-leaves of an outward profeſſion. Formal hypocrites will do any ſociety more harm than good: and however they may endure for a while, and receive the word with joy; yet, having no root in themſelves, in time of temptation they will ſhamefully fall away.

Next to your care about admitting others, I think it highly concerns you, whenever you aſſemble, to *remember the end* of meeting, yourſelves; and then (to uſe the words of the wiſe ſon of *Sirach* on another occaſion) "you will never do amiſs." Now, the end of your meeting, brethren, is not that you may think yourſelves more holy than your neighbours, much

much leſs to form a ſect or party, or promote a ſchiſm or ſedition in the church or ſtate. No: ſuch thoughts, I truſt, are far from you: for they are earthly, ſenſual, deviliſh. And, if ever ſuch deſigns ſhould be ſet on foot, I earneſtly pray GOD the abettors of them may be detected, and all their ſchemes, though never ſo plauſibly concerted, fall to the ground. The only end which, I hope, you all propoſe by your aſſembling yourſelves together, is the ſame for which you were redeemed, "The renewing of your depraved natures, and promoting the hidden life of JESUS CHRIST in your ſouls." Theſe terms, however fooliſhneſs to others, I truſt, my brethren, are not ſo to you. I take it for granted, you are not only deſirous of, but already in ſome meaſure bleſſed with, a ſaving experimental knowledge of JESUS CHRIST in your hearts: for unleſs a man be born again from above, and made a partaker of the divine nature by the indwelling of GOD's Holy Spirit, he can in no wiſe enter into the kingdom of heaven. Whoever denies this to be true in the moſt literal, real, and abſolute ſenſe of the words, knows nothing yet as he ought to know: for it is grounded on a ſelf-evident truth, that we are fallen from GOD in *Adam*, and muſt be renewed in the ſpirit of our minds, ere we can be reſtored to that bliſsful communion with him, which is the free gift of GOD and eternal life.

The only way to this, is faith in JESUS CHRIST; faith in contradiſtinction to, though neceſſarily productive of, good works. "I am the way, the truth, and the life: whoſoever believeth on me, though he were dead, yet ſhall he live," ſays CHRIST himſelf. And I think it my bounden duty, to exhort you at this time, to contend earneſtly for the doctrine of *Juſtification by faith only*, becauſe ſo many blind guides are lately gone out into the world. My brethren, it is much to be feared that many of our preſent preachers are no better than doctrinal papiſts. And however this, to thoſe who having eyes ſee not, may be judged an uncharitable cenſure; yet ſurely they cannot juſtly blame me for want of candour, who conſider, that one of the moſt reputed orthodox prelates in the kingdom, in a late paſtoral letter adviſes his clergy, "So to explain the doctrine of juſtification in the ſight of GOD by faith only, as to make good works a neceſſary condition." Such advice

from a *Roman* cardinal would be no more than we might expect; but, coming from a biſhop of the Church of *England*, is ſurpriſing, and much to be lamented.

GOD forbid, my brethren, that you ſhould ſo learn CHRIST! If the ſcriptures are true, ſuch a doctrine is abſolutely falſe. The lively oracles no where declare good works to be a neceſſary condition of our juſtification in the ſight of GOD; on the contrary, they every where affirm, that "Salvation is the free gift of GOD, through JESUS CHRIST our LORD: that we are ſaved by grace through faith; and that it is not of works, leſt any man ſhould boaſt." No, my brethren, in the great myſtery of man's redemption by JESUS CHRIST, boaſting is entirely excluded.

We muſt not expect to be ſaved, or any way recommend ourſelves to GOD, by any or all the works of righteouſneſs which we have done, or ſhall, or can do. The LORD CHRIST is our righteouſneſs,—our whole righteouſneſs: imputed to us, inſtead of our own. "We are compleat in him," ſays the ſcripture. "We are accounted righteous before GOD, only for the merits of our LORD JESUS CHRIST, by faith," ſaith the eleventh article of our church. And if ſo, how are good works, my brethren, a neceſſary condition of our juſtification in the ſight of GOD? The law indeed ſays, "Do this, and live:" but the goſpel brings us the glad tidings, that "CHRIST is the end of the law for righteouſneſs to every one that believeth." CHRIST, by his ſacrifice, and perfect obedience, has every way fulfilled the law for us; and GOD will not require to be paid twice. CHRIST bought our juſtification with a great price, even with his own blood. It comes to us freely, without any regard to works paſt, preſent, or to come. This is the conſtant language of CHRIST and his apoſtles; and therefore, to uſe the words of the forementioned article, "That we are juſtified by faith only, is a moſt wholeſome doctrine, and very full of comfort." Obſerve, my brethren, juſtified *by* or *through* faith, and not *for* faith; for faith is only a means or inſtrument whereby the whole righteouſneſs of JESUS CHRIST is applied to the ſinner's ſoul: and whoſoever does thus believe in his heart, ſetting to his ſeal that GOD is true, may be aſſured that his pardon is ſealed in heaven; notwithſtanding he has lived in an

open

open breach of GOD's commandments all his life-time before. "Believe, (ſays the apoſtle to the trembling jaylor,) and thou ſhalt be ſaved:" "Whoſoever believeth that JESUS is the CHRIST, is born of GOD." So that this faith will not be dead, idle or inactive: for 'tis not a faith of the head, or a bare aſſent to things credible as credible; the devils thus believe and tremble: but it is a faith of the heart, a living principle of new life, infuſed into the ſoul by the ſpirit of GOD, applying that inwardly, which was wrought for him outwardly by the obedience and death of JESUS CHRIST, and continually exciting the poſſeſſor of it to ſhew it forth by his works; not as neceſſary conditions, but as proofs of his juſtification in GOD's ſight; and as ſo many tokens of his gratitude and love for what GOD has done for his ſoul. This is what the apoſtle ſtiles a "Faith working by love."

I cannot conclude this better than in the words of a truly evangelical writer now before me. "The law (ſayſt thou) muſt be obeyed." I anſwer, "CHRIST JESUS hath done that in his own perſon, and juſtified me thereby; and, for my own part, I will not labour now to fulfil the law for juſtification, leſt I ſhould undervalue the merits of the man CHRIST JESUS, and what he hath done without me; and yet will I labour to fulfil, if poſſible, ten thouſand laws if there were ſo many: and O let it be out of love to my ſweet LORD JESUS. For the love of CHRIST conſtrains me."

You ſee, my brethren, this is a topic which I love to dwell upon. A divine fire kindles in my heart, whilſt I am muſing on, and writing to you about it: and I ſhould here enlarge, but I muſt haſten to recommend to you another thing of unſpeakable importance to the well-being of chriſtian ſociety, a *ſpirit of univerſal love*. Let not bigotry or party-zeal be ſo much as once named amongſt you; for it becometh not ſaints. Our LORD was a ſtranger to it. Whoſoever did the will of his father, the ſame was his brother, his ſiſter, his mother. Wherever he ſaw the marks of true faith, though in a centurion or a *Syrophenician*, who were aliens to the commonwealth of *Iſrael*, and ſtrangers to the covenant of promiſe, how did he publiſh and commend it? Be followers then of him, my brethren, as dear children; and love all who love our LORD

JESUS

JESUS in ſincerity and truth, although they ſhould not in all things follow with us. Phariſees and Sadducees, the ſelf-righteous and free-thinkers of this generation, all the children of the devil, whether rich or poor, high or low, however they may differ in other reſpects, yet agree in one thing, even to conſpire againſt the LORD and againſt his CHRIST. Why ſhould not the children of GOD, notwithſtanding their little differences, unite in one common intereſt againſt ſpiritual wickedneſſes in high places? O that all who call themſelves chriſtians, were thus minded! How ſhould we ſee the kingdom of CHRIST come with power, and Satan like lightning fall from heaven! From the beginning, it hath been his policy to divide chriſtians into ſects and parties, hoping not only to weaken their intereſt, but to make them thereby believe, that religion wholly conſiſts in being of this or that particular communion: and this ſubtilty of that old ſerpent hath ſo prevailed, that though we all profeſs to hold one LORD, one faith, one baptiſm; yet numbers look upon thoſe who differ from them, and that only in externals, almoſt as creatures of another ſpecies, and forbid us with ſuch even to eat. This was once the ſtate of the *Jewiſh*, as it is now of the chriſtian church;—but GOD ſhewed his diſlike of ſuch a temper, by convincing *Peter* in a miraculous manner, that he was henceforward to call nothing common or unclean, but freely to converſe with all who feared him and worked righteouſneſs, for that all ſuch were accepted of him. My brethren, be not you diſobedient to this heavenly viſion; for our ſakes no doubt it was written, and for as many as the LORD our GOD ſhall call. The ſelf-righteous, and perhaps ſome who are weak in faith, will cenſure and condemn your conduct (as the brethren did *Peter*) when they behold your free converſation in CHRIST: but *Peter* has furniſhed you with an anſwer, "Foraſmuch as GOD hath given to them the like gift as to us, who believed on JESUS, what are we, that we ſhould withſtand GOD?" How dare we make a difference when GOD has made none? How dare we not freely converſe with thoſe who have received the Holy Ghoſt, as well as we?

Further,

Further, my brethren, content not yourſelves with reading, ſinging and praying together; but ſet ſome time apart to confeſs your faults and communicate your experiences one to another. For want of this (which I take to be one chief deſign of private meetings) moſt of the old ſocietes in *London*, I fear, are ſunk into a dead formality, and have only a name to live. They meet on a ſabbath evening, read a chapter, and ſing a pſalm; but ſeldom, if ever, acquaint each other with the operations of GOD's ſpirit upon their ſouls; notwithſtanding this was the great end and intention of thoſe who firſt began theſe ſocieties. Hence it is that they have only the form of godlineſs left amongſt them, and continue utter ſtrangers to the ſtate of one another's hearts. How love, or the power of religion can ſubſiſt in ſuch a lukewarm and ſuperficial way of proceeding, is very hard to conceive. My brethren, let not your coming together be thus altogether in vain, but plainly and freely tell one another what GOD has done for your ſouls. To this end, you would do well, as others have done, to form yourſelves into little companies of four or five each, and meet once a week to tell each other what is in your hearts; that you may then alſo pray for and comfort each other, as need ſhall require. None but thoſe that have experienced it can tell the unſpeakable advantages of ſuch a union and communion of ſouls. By this means, brotherly love will be excited and increaſed amongſt you, and you will learn to watch over one another for good. This will teach you the better how to pray, and to give thanks for each other in your private retirement, and happily prevent and deliver you from many ſnares of the devil: for Satan loves that we ſhould keep his temptations to ourſelves, but cares not ſo much to meddle with thoſe, who he knows will diſcover his devices to their brethren. Beſides, this is a moſt effectual means for each to try the ſincerity of his own heart, as well as another's. No one, I think, that truly loves his own ſoul, and his brethren as himſelf, will be ſhy of opening his heart, in order to have their advice, reproof, admonition, and prayers, as occaſions require. A ſincere perſon will eſteem it one of the greateſt bleſſings; nor do I know a better means in the world to keep hypocriſy out from amongſt you. Phariſees

and

and unbelievers will pray, read, and ſing pſalms; but none, ſave an Iſraelite indeed, will endure to have his heart ſearched out. "He that hath ears to hear, let him hear."

Finally, my brethren, expect a large ſhare of contempt; for CHRIST's ſervants were always the world's fools. "As for this ſect or hereſy, (ſaid the *Jews* to *Paul*,) we know it is every where ſpoken againſt." And *Paul* himſelf, before converted, had authority from the chief prieſts, to bring as many as he found of this way before them. Thus were the diſciples of the LORD treated in the infancy of the church; and as it was formerly, ſo it is and will be now. In our days, to be a true chriſtian, is really to become a ſcandal. If you were of the world, the world would love its own; but if you are not of the world, and CHRIST has choſen you out of the world, for this very cauſe the world moſt aſſuredly will hate you. However it may ſeem ſtrange to the natural man, yet there never was a true ſaint, who was not, like his Saviour, accounted beſide himſelf. And they that will live godly in CHRIST JESUS, muſt to the end of time ſuffer perſecution for his name's ſake.

But, GOD forbid, my brethren, that a little, nay, that all the contempt in the world, ſhould anywiſe move you away from the ſtedfaſt profeſſion of the hope of the goſpel. Our LORD was deſpiſed before us; and you know the ſervant muſt not preſume to be above his maſter. No; it is ſufficient if he be as his maſter, "Made perfect through ſufferings." Be ſtedfaſt therefore, my brethren, quit yourſelves like men, be ſtrong; yea, "Be ſtrong in the LORD, and in the power of his might." Be not aſhamed of the goſpel of CHRIST, but follow your maſter without the camp, bearing his ſacred reproach. When you are reviled, revile not again. Bleſs, my brethren, and curſe not. Be ſubject to the higher power in all lawful things, and beware of all who would turn religion into faction. Remember again and again, that the weapons of our warfare are not carnal; and that it is our glory, when called to it, patiently to ſuffer for the truth's ſake.

Thus, my brethren, out of the fulneſs of my heart have I written unto you. Many of you I never yet ſaw, and per-

haps never may ſee in the fleſh; however, I love you in the bowels of JESUS CHRIST, and heartily beſeech GOD to bleſs what I truſt his ſpirit has now enabled me to write unto you.

You ſee, my brethren, I have confined myſelf to ſuch particulars as relate to the improving your ſocieties, and making them truly chriſtian. I hope you will in like manner take heed to your ways in common life, and never give the adverſary room juſtly, to ſpeak reproachfully of your conduct. My brethren, the eyes of all men are upon you. Indeed it highly concerns you to walk exceedingly circumſpect towards thoſe that are without. I am ſure you will not be offended, if, out of love, I remind you to perform all relative duties with the utmoſt cheerfulneſs, and with a ſingle eye to the glory of GOD. Let your obedience be conſtant, univerſal and uniform, founded on a living faith in CHRIST JESUS, that by well-doing you may put to ſilence the ſlanders of fooliſh and evil men. Let your ſpeech, and all your actions, manifeſt whoſe diſciples you are. Confeſs your LORD publicly before men, and be not afraid to tell thoſe that have ears to hear, what GOD has done for your ſouls. It is good to keep cloſe the ſecrets of a king, but it is honourable to reveal the works of the Almighty. Above all things, my brethren, have fervent charity among yourſelves. Bear ye one another's burdens, and ſo fulfil the law of CHRIST. Be pitiful, be courteous, be tender-hearted; and let it be ſaid of you as of the primitive ſaints, See how theſe chriſtians love one another. Fulfil all righteouſneſs, by conſtantly attending on every ordinance of GOD. Uſe, but not abuſe the means of grace, by reſting on them; knowing that "The kingdom of GOD is not meats and drinks, but righteouſneſs, peace, and joy in the Holy Ghoſt." Think that day loſt, wherein you do not make an advance in ſome of theſe. The work of regeneration, though inſtantaneous at firſt, is progreſſive afterwards. The ſeed ſown in the heart muſt be continually watered, otherwiſe it will not grow into a great tree. I pray GOD therefore to ſanctify you throughout, in ſpirit, ſoul and body, and preſerve you blameleſs till the coming of our LORD JESUS CHRIST with all his ſaints. Then all tears ſhall be wiped

away from your eyes, and we ſhall ſpend an endleſs eternity in ſinging praiſes to him that ſitteth upon the throne, even unto the Lamb for ever and ever. Now unto Him that is able to keep you from falling, and to preſerve you faultleſs before the preſence of his glory with exceeding joy, to the only wiſe GOD our Saviour, be glory and majeſty, dominion and power, both now and ever. *Amen!*

A LET-

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LETTER

TO THE

INHABITANTS

OF

MARYLAND, VIRGINIA, NORTH and SOUTH-CAROLINA.

A

LETTER, &c.

Savannah, Jan. 23, 1740.

AS I lately paſſed through your provinces, in my way hither, I was ſenſibly touched with a fellow-feeling of the miſeries of the poor negroes. Could I have preached more frequently among you, I ſhould have delivered my thoughts to you in my public diſcourſes: but, as buſineſs here required me to ſtop as little as poſſible on the road, I have no other way to diſcharge the concern which at preſent lies upon my heart, than by ſending you this letter. How you will receive it, I know not; whether you will accept it in love, or be offended with me, as the maſter of the damſel was with *Paul* for caſting the evil ſpirit out of her, when he ſaw the hope of his gain was gone, is uncertain: but whatever be the event, I muſt inform you, in the meekneſs and gentleneſs of CHRIST, that I think GOD has a quarrel with you, for your abuſe of and cruelty to the poor negroes. Whether it be lawful for chriſtians to buy ſlaves, and thereby encourage the nations from whence they are brought to be at perpetual war with each other, I ſhall not take upon me to determine; but ſure I am it is ſinful, when bought, to uſe them as bad as, nay worſe than brutes: and whatever particular exceptions there may be, (as I would charitably hope there are ſome) I fear the generality of you that own negroes, are liable to ſuch a charge; for your ſlaves, I believe, work as hard, if not harder, than the horſes whereon you ride.

Theſe, after they have done their work, are fed and taken proper care of; but many negroes, when wearied with labour in your plantations, have been obliged to grind their own corn after they return home.

Your dogs are careſſed and fondled at your tables; but your ſlaves, who are frequently ſtiled dogs or beaſts, have not an equal privilege: they are ſcarce permitted to pick up the crumbs which fall from their maſters tables; nay, ſome, as I have been informed by an eye-witneſs, have been, upon the moſt trifling provocation, cut with knives, and have had forks thrown into their fleſh: not to mention what numbers have been given up to the inhuman uſage of cruel taſk-maſters, who by their unrelenting ſcourges have ploughed upon their backs, and made long furrows, and at length brought them even to death itſelf.

'Tis true, I hope, there are but few ſuch monſters of barbarity ſuffered to ſubſiſt amongſt you: ſome, I hear, have been lately executed in *Virginia* for killing ſlaves; and the laws are very ſevere againſt ſuch who at any time murder them.

And perhaps it might be better for the poor creatures themſelves, to be hurried out of life, than to be made ſo miſerable as they generally are in it. And indeed, conſidering what uſage they commonly meet with, I have wondered, that we have not more inſtances of ſelf-murder among the negroes, or that they have not more frequently riſen up in arms againſt their owners. *Virginia* has been once, and *Charles-Town* more than once, threatned in this way.

And though I heartily pray GOD, they may never be permitted to get the upper hand; yet, ſhould ſuch a thing be permitted by providence, all good men muſt acknowledge the judgment would be juſt. For is it not the higheſt ingratitude, as well as cruelty, not to let your poor ſlaves enjoy ſome fruits of their labour?

When paſſing along, whilſt I have viewed your plantations cleared and cultivated, many ſpacious houſes built, and the owners of them faring ſumptuouſly every day, my blood has frequently almoſt run cold within me, to conſider how many of your ſlaves had neither convenient food to eat, nor proper raiment to put on, notwithſtanding moſt of the comforts you enjoy, were ſolely owing to their indefatigable labours. The ſcripture ſays, "Thou ſhalt not muzzle the ox that treadeth out the corn." Does GOD take care of oxen? And will he not take care of the negroes alſo?

Undoubtedly he will. "Go to now, ye rich men, weep and howl for your miſeries that ſhall come upon you." Behold the proviſion of the poor negroes which have reaped down your fields, which is by you denied them, crieth, and the cries of them who reaped, are entered into the ears of the LORD of Sabaoth. We have a remarkable inſtance of GOD's taking cogniſance, and avenging the quarrel, of poor ſlaves, 2 *Sam.* xxi. 1. "Then there was a famine in the days of *David*, three years, year after year; and *David* enquired of the LORD. And the LORD anſwered, It is for *Saul* and his bloody houſe, becauſe he ſlew the *Gibeonites*." Two things are here very remarkable; firſt, that theſe *Gibeonites* were only hewers of wood and drawers of water; or, in other words, ſlaves like yours. Secondly, that this plague was ſent by GOD, many years after the injury, the cauſe of the plague, was committed. And for what end was this and ſuch like examples recorded in holy ſcripture? Without doubt for our learning, upon whom the ends of the world are come: for GOD is the ſame to-day, as he was yeſterday, and will continue the ſame for ever. He does not reject the prayer of the poor and deſtitute, nor diſregard the cry of the meaneſt negroes: their blood which has been ſpilt, for theſe many years in your reſpective provinces, will aſcend up to heaven againſt you; I wiſh I could ſay, it would ſpeak better things than the blood of *Abel*. But this is not all. Enſlaving or miſuſing their bodies, comparatively ſpeaking, would be an inconſiderable evil, was proper care taken of their ſouls: but I have great reaſon to believe, that moſt of you on purpoſe keep your negroes ignorant of chriſtianity; or otherwiſe, why are they permitted through your provinces openly to profane the LORD's day, by their dancing, piping, and ſuch like? I know the general pretence for this neglect of their ſouls, is, that teaching them chriſtianity would make them proud, and conſequently unwilling to ſubmit to ſlavery. But what a dreadful reflection is this upon your holy religion? What blaſphemous notions muſt thoſe have, that make ſuch an objection, of the precepts of chriſtianity! Do you find any one command in the goſpel, that has the leaſt tendency to make people forget their relative duties? Do you not read, that ſervants, and as many as are under the yoke of bond-

age, are required to be ſubject in all lawful things to their maſters, and that not only to the good and gentle, but alſo to the froward? Nay, may not I appeal to your own hearts, whether deviating from the laws of JESUS CHRIST, is not the cauſe of all the evils and miſeries mankind now univerſally groan under, and of all the vices we find both in ourſelves and others? Certainly it is. And therefore the reaſon why ſervants generally prove ſo bad is, becauſe ſo little care is taken to breed them up in the nurture and admonition of the LORD. But ſome will be ſo bold perhaps as to reply, "That a few of the negroes have been taught chriſtianity, and notwithſtanding have been remarkably worſe than others." But what chriſtianity were they taught? They were baptized, and taught to read and write: and this they may do, and much more, and yet be far from the kingdom of GOD.; for there is a vaſt difference between civilizing and chriſtianizing a negroe. A black as well as a white man, may be civilized by outward reſtraints, and afterwards break through thoſe reſtraints again; but I challenge the world to produce a ſingle inſtance of a negroe's being made a thorough chriſtian, and thereby made a worſe ſervant: it cannot be. But further, if the teaching ſlaves chriſtianity has ſuch a bad influence upon their lives, why are you generally deſirous of having your children taught? Think you, they are any way better by nature, than the poor negroes? No, in nowiſe. Blacks are juſt as much, and no more, conceived and born in ſin, as white men are: both, if born and bred up here, I am perſuaded are naturally capable of the ſame improvement. And as for the grown negroes, I am apt to think, whenever the goſpel is preached with power amongſt them, that many will be brought effectually home to GOD. Your preſent and paſt bad uſage of them, however ill-deſigned, may thus far do them good, as to break their wills, increaſe the ſenſe of their natural miſery, and conſequently better diſpoſe their minds to accept the redemption wrought out for them by the death and obedience of JESUS CHRIST. Not long ſince, GOD hath been pleaſed to make ſome of the negroes in *New-England*, veſſels of mercy; and ſome, I hear, have been brought to cry out "What ſhall we do to be ſaved?" in the province of *Penſylvania*. Doubtleſs there

is a time, when the fulneſs of the Gentiles will come in; and then, I believe, if not before, theſe deſpiſed ſlaves will find the goſpel of CHRIST to be the power of GOD to their ſalvation, as well as we. But I know, all arguments to prove the neceſſity of taking care of your negroes ſouls, though never ſo concluſive, will prove ineffectual, till you are convinced of the neceſſity of ſecuring the ſalvation of your own. That you yourſelves are not effectually convinced of this, I think is too notorious to want evidence. A general deadneſs as to divine things, and not to ſay a general profaneneſs, is diſcernible both in paſtors and people.

Moſt of you are without any teaching prieſt. And whatever quantity of rum there may be, yet I fear but very few bibles are annually imported into your different provinces. GOD has already begun to viſit for this, as well as for other wicked things. For near two years laſt paſt, he has been in a remarkable manner contending with the people of *South-Carolina*: their houſes have been depopulated with the ſmall pox and fever, and their own ſlaves have riſen up in arms againſt them. Theſe judgments are undoubtedly ſent abroad, not only that the inhabitants of that, but of other provinces, ſhould learn righteouſneſs: and unleſs you all repent, you all muſt in like manner expect to periſh. GOD firſt generally corrects us with whips: if that will not do, he muſt chaſtiſe us with ſcorpions. A foreign enemy is now threatning to invade you; and nothing will more provoke GOD, to give you up as a prey into their teeth, than impenitence and unbelief. Let theſe be removed, and the ſons of violence ſhall not be able to hurt you: no; your oxen ſhall be ſtrong to labour; there ſhall be no decay of your people by epidemical ſickneſs; no leading away into captivity from abroad; and no complaining in your ſtreets at home. Your ſons ſhall grow up as young plants, and your daughters be as the poliſhed corners of the temple: and, to ſum up all bleſſings in one, "Then ſhall the LORD be your GOD." That you may be the people who are in ſuch a happy caſe, is the earneſt prayer of,

Your ſincere well-wiſher and ſervant in CHRIST,

G. W.

A

LETTER

TO SOME

CHURCH-MEMBERS

OF THE

PRESBYTERIAN Perſuaſion,

IN ANSWER TO

Certain SCRUPLES lately propoſed, in proper QUERIES raiſed on each REMARK.

A

LETTER, &c.

My dear Friends, *New-York, Nov.* 1, 1740.

LAST night and this morning I read your queries and ſcruples. Whether they were compiled by church-members, or miniſters of the preſbyterian perſuaſion, I ſhall not take upon me to determine. I think I may ſay with *David*, though on another occaſion, "*Joab*'s hand is in this." If your miniſters were really the authors, and you only their repreſentatives, they have not acted ſimply. They had better have ſpoken out. I ſhould as readily have anſwered them as you. *Solomon* ſays, "He that hateth reproof, is brutiſh." And if I know any thing of my own heart, I ſhould think myſelf obliged to any one that convinces me of an error, either in principle or practice. I therefore aſſure you, that I do not find the leaſt reſentment ſtirring in my ſoul againſt thoſe (whoever they be) that propoſed the queries, or againſt the reverend preſbytery that adviſed you to ſend them to me in a public manner: no, I rejoice in it; becauſe it gives me an opportunity of doing what my friends know I have for ſome time propoſed, the correcting ſome paſſages in my printed ſermons. I think it no diſhonour, to retract ſome expreſſions that formerly dropped from my pen, before GOD was pleaſed to give me a more clear knowledge of the doctrines of grace. St. *Auſtin*, I think, did ſo before me. The LORD's dealing with me was ſomewhat out of the common way. I can ſay, to the honour of rich free diſtinguiſhing grace, that I received the Spirit of adoption before I had converſed with one man, or read a ſingle book, on the doctrine of "Free juſtification by the imputed righteouſneſs of JESUS CHRIST." No wonder then, that I was not ſo clear in ſome points at my firſt ſetting out in the miniſtry. Our LORD was pleaſed to enlighten me

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by degrees; and I desire your prayers, that his grace may shine more and more in my heart, till it breaks forth into perfect day.

But to come to the exceptionable passages in my sermons. You blame me for saying,

Vol. II. page 17. "That *Adam* was adorned with all the perfections of the Deity." It is a wrong expression: I would correct it thus: "All the *moral communicable* perfections of the Deity." Again, "Man was the perfection of the *moral* and *material* world: let it stand thus: "The perfection of all the *visible* world."

Vol. II. page 22 and 23. "Washes the guilt of sin away by the tears of a sincere repentance, joined with faith in the blood of JESUS CHRIST." This is false divinity: I would now alter it thus: "Recovers his former peace, by renewing his acts of faith on the perfect righteousness of JESUS CHRIST."

Vol. I. page 79. "And which alone can render any of our actions acceptable in GOD's sight." It should be, "And without which, any of our actions cannot be acceptable in GOD's sight."

Vol. I. page 16. "Who vainly depend on their own righteousness, and not on the righteousness of JESUS CHRIST, imputed to, and inherent in them, as necessary for their eternal salvation." To avoid all mistakes, I would express myself in this manner, "Who have neither CHRIST's righteousness imputed to them, for their justification in the sight, nor holiness wrought in their souls as the consequence of that, in order to make them meet for the enjoyment of GOD."

Vol. I. page 7. For, "To qualify us for *being savingly in* CHRIST," read, "To qualify us for *living eternally with* CHRIST."

The seeming contradiction in my sermon, Vol. II. p. 128. compared with p. 137. I think may be reconciled by that passage of the Apostle, "After you believed, you were sealed by the Spirit of promise." Your arguing on this head, p. 21. section vii. I think is not so clear. Might you not as reasonably have blamed JESUS CHRIST for saying to a dead man, "*Lazarus*, come forth?" However, instead of *quickening Spirit*, vol. II. p. 137. let it be read, "sanctifying Spirit."

Vol. II. p. 33. "The man CHRIST JESUS is ſpiritually formed in your hearts." I would alter it thus, "That CHRIST is formed within you."

Vol. I. p. 53. "The many ſouls that are nouriſhed weekly by the ſpiritual body and blood of JESUS CHRIST by your means." Let it be altered for theſe words, "Nouriſhed weekly at the LORD's ſupper by your means.

I ſee no reaſon to alter my explanation of the words, "Baptizing them into the nature of the Father, Son, and Holy Ghoſt;" and, "CHRIST ſpiritually conceived in the heart of *Eve*:" I mean no more by theſe expreſſions than the Apoſtle, when he ſays, "Know ye not that CHRIST is in you, unleſs you be reprobates?" And again, "No one can call CHRIST, Lord, but by the Holy Ghoſt." And again, "We are made partakers of a divine nature." Vol. II. p. 128. theſe words [in the Lord's prayer] may be left out: though, if the word *name* ſignifies GOD's attributes, according to your own confeſſion, why may it not ſignify his eſſence? What are GOD's attributes but GOD himſelf?

Vol. I. p. 14. After, "eſſential ones too," inſert, "if perſons are capable of performing them."

Theſe, if I miſtake not, are all the paſſages in my ſermons, which you object againſt. And now to convince you, that I am not aſhamed to own my faults, I can inform you of other paſſages as juſtly exceptionable. In my ſermon on *juſtification*, I ſeem to aſſert *univerſal redemption*, which I now abſolutely deny. In my *almoſt chriſtian*, I talk of works *procuring* us ſo high a crown. In my ſermon on the *marks of the new-birth*, I ſay, "We ſhall endure to the end, *if we continue ſo*. Theſe, and perhaps ſome other paſſages, though capable of a candid interpretation, I now diſlike; and in the next edition of my ſermons, GOD willing, I propoſe to alter them. In the mean while, I ſhall be thankful to any that will point out my errors; and I promiſe, by divine aſſiſtance, they ſhall have no reaſon to ſay, "That I am one who hates to be reformed." "Let the righteous ſmite me, it ſhall be a kindneſs; and let him reprove me, and it ſhall be an excellent oil, which ſhall not break my head: for yet my prayer alſo ſhall be in their calamities."

As for your inſinuating, that I countenance Mr. *Weſley* in his errors, it is no ſuch thing. I prefaced *Halyburton*'s Memoirs before I ſaw what Mr. *Weſley* had written; and ſince I have ſeen it, have more than once ſaid, "If I had known what Mr. *Weſley* had written, I would not have prefaced *Halyburton* at all. I do not underſtand Mr. *Weſley* in his interpretation of theſe words, "He that is born again of GOD, ſinneth not;" and therefore have torn off that part of his preface, out of ſeveral of thoſe books which I have given away lately, and have acquainted him in what I think in this particular he errs, by ſundry letters.

You wrong me, if you think I am an *Antinomian*. For when I ſay, "GOD made no ſecond covenant with *Adam*," I mean no more than this: "GOD made no ſecond covenant with *Adam* in his own perſon in behalf of his poſterity; nor did man's acceptance in the ſight of GOD, after the fall, depend, either wholly or in part, on his works, as before the fall." Whoever reads the author of *The Whole Duty of Man*, will find he thinks otherwiſe; and I believe your friends in *Scotland* will not thank you for defending that book, as you ſeemingly have done in your late queries.

Your objections, concerning my favourable opinion of ſome particular quakers that I have converſed with; and alſo about ſome particular promiſes, which I think have been made me, you may find ſatisfied in my "Anſwer to the Biſhop of *London*'s laſt Paſtoral Letter," and in a "Letter to the Biſhop of *Glouceſter*."

I am no friend to caſting lots; but I believe, on extraordinary occaſions, when things can be determined no other way, GOD, if appealed to, and waited on by prayer and faſting, will anſwer by lot now, as well as formerly.

Do not condemn me for preaching *extempore*, and for ſaying, I am helped often *immediately* in that exerciſe; when thouſands can prove, as well as myſelf, that it has been ſo. Neither ſhould you cenſure me as one that would lay aſide reading. I am of Biſhop *Sanderſon*'s mind: "Study without prayer, is atheiſm; prayer without ſtudy, preſumption." Blame not me, for the warmth of ſome of my adherents, as you call them. One of your miniſters knows, how ſharply I rebuked one of them for his warmth, at *Forks-Manor*. I am for loving as brethren, and wiſh all would copy after the lowly JESUS.

But

But then I cannot diſcommend thoſe (ſuppoſing they do it in the ſpirit of meekneſs) who exclaim againſt dry, ſapleſs, unconverted miniſters. Such ſurely are the bane of the chriſtian church. But my other affairs will not permit me to enlarge.

Some of the latter part of your queries, for your own, and not my own ſake, I ſhall not mention. I hope I can ſay with more ſincerity than *Hazael*, "Is your ſervant a dog, that he ſhould do" what you ſuggeſt! But I pray GOD to forgive you. He knows my heart. My one deſign is to bring poor ſouls to JESUS CHRIST. I deſire to avoid extremes, ſo as not to be a bigot on the one hand, or confound order and decency on the other. And I could heartily wiſh the reverend preſbytery, when they adviſed you to publiſh your queries, had alſo cautioned you againſt dipping your pen in ſo much gall. Surely your inſinuations are contrary to that charity, which hopeth and believeth all things for the beſt. And I appeal to your own hearts, whether it was right, eſpecially ſince you heard the conſtant tenor of my preaching in *America* has been *calviniſtical*, to cenſure me as a *Papiſt* or *Arminian*, becauſe a few unguarded expreſſions dropped from my pen, juſt as I came from the univerſity of *Oxford*. Could Archbiſhop *Tillotſon*, or the *Author* of *The Whole Duty of Man*, ſay ſo? But I have done. The LORD be with you! I am a poor frail creature. And as ſuch I beſeech you to pray for

Your affectionate friend and ſervant,

GEORGE WHITEFIELD.

A

LETTER

To the REVEREND

MR. JOHN WESLEY:

In ANSWER to his

SERMON,

ENTITULED,

FREE-GRACE.

But when Peter was come to Antioch, I withſtood him to the Face, becauſe he was to be blamed.

GAL. ii. 11.

A

LETTER

TO THE

Rev. Mr. JOHN WESLEY.

PREFACE.

I Am very well aware, what different effects the publiſhing this Letter againſt the dear Mr. Weſley's *Sermon will produce. Many of my friends, that are ſtrenuous advocates for* univerſal Redemption, *will immediately be offended. Many that are zealous on the other ſide, will be much rejoiced. They that are luke-warm on both ſides, and are carried away with carnal reaſoning, will wiſh this matter had never been brought under debate. The reaſons I have given at the beginning of the letter, I think are ſufficient to ſatisfy all, of my conduct herein. I deſire therefore, that they who hold* Election *would not triumph, or make a party on one hand; (for I deteſt any ſuch thing) and that they who are prejudiced againſt that doctrine, be not too much concerned or offended on the other. Known unto God are all his ways from the beginning of the world. The great day will diſcover, why the Lord permits dear Mr.* Weſley *and me to be of a different way of thinking. At preſent, I ſhall make no enquiry into that matter, beyond the account which he has given of it himſelf in the following letter, which I lately received from his own dear hands.*

My dear Brother, London, Auguſt 9, 1740.

I Thank you for yours, May *the* 24*th. The caſe is quite plain. There are bigots both for predeſtination and againſt it. God is ſending a meſſage to thoſe on either ſide. But neither will receive it, unleſs from one who is of their own opinion. Therefore, for a time you are ſuffered to be of one opinion, and I of another. But when his time is come, God will do what man cannot, namely, make us both of one mind. Then perſecution will flame out, and it will be ſeen whether we count our lives dear unto ourſelves, ſo that we may finiſh our courſe with joy. I am, my deareſt brother,*

Ever yours,

J. WESLEY.

Thus my honoured friend, I heartily pray God to haſten the time, for his being clearly enlightened into all the doctrines of divine revelation, that we may thus be cloſely united in principle and judgment, as well as heart and affection. And then if the Lord ſhould call us to it, I care not if I go with him to priſon, or to death. For like Paul *and* Silas, *I hope we ſhall ſing praiſes to God, and count it our higheſt honour to ſuffer for Chriſt's ſake, and to lay down our lives for the brethren.*

Bethesda in *Georgia, Dec.* 24, 1740.

Reverend and very dear Brother,

GOD only knows, what unſpeakable ſorrow of heart I have felt on your account, ſince I left *England* laſt. Whether it be my infirmity or not, I frankly confeſs, that *Jonah* could not go with more reluctance againſt *Nineveh*, than I now take pen in hand to write againſt you. Was nature to ſpeak, I had rather die than do it; and yet if I am faithful to GOD, and to my own and other's ſouls, I muſt not ſtand neuter any longer. I am very apprehenſive, that our common adverſaries will rejoice to ſee us differing among ourſelves. But what can I ſay? The children of GOD are in danger of falling into error. Nay, numbers have been miſled, whom GOD has been pleaſed to work upon by my miniſtry, and a greater number are ſtill calling aloud upon me, to ſhew alſo my opinion; I muſt then ſhew, that I know no man after the fleſh, and that I have no reſpect to perſons, any

further

further than is conſiſtent with my duty to my Lord and Maſter, JESUS CHRIST.

This letter, no doubt, will loſe me many friends: and for this cauſe, perhaps GOD has laid this difficult taſk upon me, even to ſee whether I am willing to forſake all for him, or not. From ſuch conſiderations as theſe, I think it my duty to bear an humble teſtimony, and earneſtly to plead for the truths, which I am convinced, are clearly revealed in the word of GOD. In the defence whereof I muſt uſe great plainneſs of ſpeech, and treat my deareſt friends upon earth with the greateſt ſimplicity, faithfulneſs and freedom, leaving the conſequences of all to GOD.

For ſome time before, and eſpecially ſince my laſt departure from *England*, both in public and private, by preaching and printing, you have been propagating the doctrine of *univerſal redemption*. And when I remember, how *Paul* reproved *Peter* for his diſſimulation, I fear I have been ſinfully ſilent too long. O then be not angry with me, dear and honoured Sir, if now I deliver my ſoul, by telling you, that I think in this you greatly err.

'Tis not my deſign to enter into a long debate on GOD's decrees. I refer you to Dr. *Edwards* his *Veritas Redux*, which, I think, is unanſwerable, except in a certain point, concerning a *middle ſort* between elect and reprobate, which he himſelf in effect afterwards condemns.

I ſhall only make a few remarks upon your ſermon, entitled *Free-Grace*. And before I enter upon the diſcourſe itſelf, give me leave to take a little notice of what, in your preface, you term an indiſpenſible obligation, to make it public to all the world. I muſt own, that I always thought you were quite miſtaken upon that head. The caſe (you know) ſtands thus: When you was at *Briſtol*, I think you received a letter from a private hand, charging you with not preaching the goſpel, becauſe you did not preach up election. Upon this you drew a lot: the anſwer was "*preach and print*." I have often queſtioned, as I do now, whether in ſo doing, you did not tempt the LORD. A due exerciſe of religious prudence, without a lot, would have directed you in that matter. Beſides, I never heard that you enquired of GOD, whether or not election was a goſpel doctrine? But I fear, taking it for granted,

it was not, you only enquired, whether you ſhould be ſilent, or preach and print againſt it? However this be, the lot came out "*preach and print*;" accordingly you preached and printed againſt election. At my deſire, you ſuppreſſed the publiſhing the ſermon whilſt I was in *England*; but ſoon ſent it into the world after my departure. O that you had kept it in! However, if that ſermon was printed in anſwer to a lot, I am apt to think, one reaſon, why GOD ſhould ſo ſuffer you to be deceived, was, that hereby a ſpecial obligation might be laid upon me, faithfully to declare the ſcripture doctrine of election, that thus the LORD might give me a freſh opportunity of ſeeing what was in my heart, and whether I would be true to his cauſe or not; as you could not but grant, he did once before, by giving you ſuch another lot at *Deal*. The morning I ſailed from *Deal* for *Gibralter*, you arrived from *Georgia*. Inſtead of giving me an opportunity to converſe with you, though the ſhip was not far off the ſhore; you drew a lot, and immediately ſet forwards to *London*. You left a letter behind you, in which were words to this effect. "When I ſaw GOD, by the wind which was carrying you out, brought me in, I aſked counſel of GOD. His anſwer you have encloſed." This was a piece of paper, in which were written theſe words. "Let him return to *London*."

When I received this, I was ſomewhat ſurprized. Here was a good man telling me, he had caſt a lot, and that GOD would have me return to *London*. On the other hand, I knew my call was to *Georgia*, and that I had taken leave of *London*, and could not juſtly go from the ſoldiers, who were committed to my charge. I betook myſelf with a friend to prayer. That paſſage in the firſt book of *Kings*, chap. 13. was powerfully impreſſed upon my ſoul, where we are told, "That the Prophet was ſlain by a lion, that was tempted to go back, (contrary to GOD's expreſs order) upon another Prophet's telling him GOD would have him do ſo." I wrote you word, that I could not return to *London*. We ſailed immediately. Some months after, I received a letter from you at *Georgia*, wherein you wrote words to this effect. "Though GOD never before gave me a wrong lot, yet, perhaps, he ſuffered me to have ſuch a lot at that time, to try what was in your heart." I ſhould never have publiſhed this private tranſaction to the world, did

not

not the glory of GOD call me to it. It is plain you had a wrong lot given you here, and juſtly, becauſe you tempted GOD in drawing one. And thus I believe it is in the preſent caſe. And if ſo, let not the children of GOD, who are mine and your intimate friends, and alſo advocates for *univerſal redemption*, think that doctrine true, becauſe you preached it up in compliance with a lot given out from GOD.

This, I think, may ſerve as an anſwer to that part of the preface, to your printed ſermon, wherein you ſay, "nothing but the ſtrongeſt conviction, not only that what is here advanced is the truth as it is in JESUS, but alſo that I am indiſpenſibly obliged to declare this truth to all the world." That you believe what you have written to be truth, and that you honeſtly aim at GOD's glory in writing, I do not in the leaſt doubt. But then, honoured Sir, I cannot but think you have been much miſtaken, in imagining that your tempting GOD, by caſting a lot in the manner you did, could lay you under an *indiſpenſible obligation* to any action, much leſs to publiſh your ſermon againſt the doctrine of *predeſtination to life*.

I muſt next obſerve, that as you have been unhappy in printing at all, upon ſuch an *imaginary warrant*, ſo you have been as unhappy in the choice of your text. Honoured Sir, how could it enter into your heart, to chuſe a text to diſprove the doctrine of election, out of the 8th of the *Romans*, where this doctrine is ſo plainly aſſerted, that once talking with a quaker upon this ſubject, he had no other way of evading the force of the Apoſtle's aſſertion, than by ſaying, "I believe *Paul* was in the wrong." And another friend lately, who was once highly prejudiced againſt election, ingenuouſly confeſſed, "that he uſed to think St. *Paul* himſelf was miſtaken, or that he was not truly tranſlated."

Indeed, honoured Sir, it is plain, beyond all contradiction, that St. *Paul*, through the whole eighth of the *Romans*, is ſpeaking of the privileges of thoſe only who are really in CHRIST. And let any unprejudiced perſon read what goes before, and what follows your text, and he muſt confeſs the word ALL only ſignifies thoſe that are in CHRIST; and the latter part of the text plainly proves, what, I find, dear Mr. *Weſley* will, by no means, grant, I mean the *final perſeverance* of the children of GOD. "He that ſpared not his own Son,

but

but delivered him up for us all, (*i. e.* all Saints) how ſhall he not with him alſo freely give us all things." Grace, in particular, to enable us to perſevere, and every thing elſe neceſſary to carry us home to our Father's heavenly kingdom.

Had any one a mind to prove the doctrine of *election*, as well as of *final perſeverance*, he could hardly wiſh for a text more fit for his purpoſe, than that which you have choſen to diſprove it. One that does not know you, would ſuſpect you yourſelf was ſenſible of this: for after the firſt paragraph, I ſcarce know whether you have mentioned it ſo much as once, through your whole ſermon.

But your diſcourſe, in my opinion, is as little to the purpoſe as your text, and inſtead of warping, does but more and more confirm me in the belief of the doctrine of GOD's *eternal election*.

I ſhall not mention how illogically you have proceeded. Had you written clearly, you ſhould firſt, honoured Sir, have proved your propoſition, "that GOD's grace is free to all," and then by way of inference, exclaimed againſt what you call the *horrible decree*. But you knew that people (becauſe *arminianiſm*, of late, has ſo much abounded among us) were generally prejudiced againſt the doctrine of *reprobation*, and therefore thought if you kept up their diſlike of that, you could overthrow the doctrine of election entirely. For, without doubt, the doctrine of election and reprobation muſt ſtand or fall together.

But paſſing by this, as alſo your equivocal definition of the word *grace*, and your falſe definition of the word *free*, and that I may be as ſhort as poſſible, I frankly acknowledge, I believe the doctrine of reprobation, in this view, that GOD intends to give ſaving grace, through JESUS CHRIST, only to a certain number, and that the reſt of mankind, after the fall of *Adam*, being juſtly left of GOD to continue in ſin, will at laſt ſuffer that eternal death, which is its proper wages.

This is the eſtabliſhed doctrine of ſcripture, and acknowledged as ſuch in the 17th article of the church of *England*, as Biſhop *Burnet* himſelf confeſſes; yet dear Mr. *Weſley* abſolutely denies it.

But the moſt important objections, which you have urged againſt this doctrine, as reaſons why you reject it, being ſeriouſly

ouſly conſidered, and faithfully tried by the word of GOD, will appear to be of no force at all. Let the matter be humbly and calmly reviewed, as to the following heads.

Firſt, you ſay, "if this be ſo (*i. e.* if there be an election) then is all preaching vain: it is needleſs to them that are elected; for they, whether with preaching or without, will infallibly be ſaved. Therefore, the end of preaching to ſave ſouls is void, with regard to them. And it is uſeleſs to them that are not elected; for they cannot poſſibly be ſaved; they, whether with preaching or without, will infallibly be damned. The end of preaching is therefore void, with regard to them likewiſe. So that in either caſe our preaching is vain, and your hearing alſo vain." Page 10th, paragraph the 9th.

O dear Sir, what kind of reaſoning, or rather ſophiſtry is this! Hath not GOD, who hath appointed ſalvation for a certain number, appointed alſo the preaching of the word, as a means to bring them to it? Does any one hold election in any other ſenſe? And if ſo, how is preaching needleſs to them that are elected; when the goſpel is deſigned by GOD himſelf, to be the power of GOD unto their eternal ſalvation? And ſince we know not who are elect, and who reprobate, we are to preach promiſcuouſly to all. For the word may be uſeful, even to the non-elect, in reſtraining them from much wickedneſs and ſin. However, it is enough to excite to the utmoſt diligence in preaching and hearing, when we conſider, that by theſe means, ſome, even as many as the LORD hath ordained to eternal life, ſhall certainly be quickened and enabled to believe. And who, that attends, eſpecially with reverence and care, can tell but he may be found of that happy number?

Secondly, you ſay, "that it, [the doctrine of election and reprobation] directly tends to deſtroy that holineſs, which is the end of all the ordinances of GOD." For, (ſays the dear miſtaken Mr. *Weſley*) "it wholly takes away thoſe firſt motives to follow after it, ſo frequently propoſed in ſcripture. The hope of future reward, and fear of puniſhment, the hope of heaven, and the fear of hell, &c." page 11th.

I thought, that one who carries perfection to ſuch an exalted pitch as dear Mr. *Weſley* does, would know, that a true lover of the LORD JESUS CHRIST would ſtrive to be holy for the ſake of being holy, and work for CHRIST out of love and

gratitude,

gratitude, without any regard to the rewards of heaven, or fear of hell. You remember, dear Sir, what *Scougal* ſays, "Love's a more powerful motive that does them move." But paſſing by this, and granting that rewards and puniſhments (as they certainly are) may be motives from which a chriſtian may be honeſtly ſtirred up to act for GOD, how does the doctrine of election deſtroy theſe motives? Do not the elect know that the more good works they do, the greater will be their reward? And is not that encouragement enough to ſet them upon, and cauſe them to perſevere in working for JESUS CHRIST? And how does the doctrine of election deſtroy holineſs? Whoever preached any other election, than what the Apoſtle preached, when he ſaid, "Choſen through ſanctification of the Spirit?" Nay, is not holineſs made a mark of our election by all that preach it? And how then can the doctrine of election deſtroy holineſs?

The inſtance which you bring to illuſtrate your aſſertion, indeed, dear Sir, is quite impertinent. For you ſay, "If a ſick man knows, that he muſt unavoidably die or unavoidably recover, though he knows not which, it is not reaſonable to take any phyſic at all," page 11. Dear Sir, what abſurd reaſoning is here? Was you ever ſick in your life? If ſo, did not the bare probability or poſſibility of your recovering, though you knew it was unalterably fixed, that you muſt live or die, encourage you to take phyſic? For how did you know, but that very phyſic might be the means GOD intended to recover you by? Juſt thus it is as to the doctrine of election. I know that it is unalterably fixed, may one ſay, that I muſt be damned or ſaved; but ſince I know not which, for a certainty, why ſhould I not ſtrive, though at preſent in a ſtate of nature, ſince I know not but this ſtriving may be the means GOD has intended to bleſs, in order to bring me into a ſtate of grace? Dear Sir, conſider theſe things. Make an impartial application, and then judge what little reaſon you had to conclude the 10th paragraph, page 12, in theſe words: "So directly does this doctrine tend to ſhut the very gate of holineſs in general, to hinder unholy men from ever approaching thereto, or ſtriving to enter in thereat."

"As directly," ſay you paragraph 11, "does the doctrine tend to deſtroy ſeveral particular branches of holineſs, ſuch as meekneſs,

meekneſs, love, &c.". I ſhall ſay little, dear Sir, in anſwer to this paragraph. Dear Mr. *Weſley* perhaps has been diſputing with ſome warm narrow ſpirited men that held election, and then infers, that their warmth and narrowneſs of ſpirit, was owing to their principles? But does not dear Mr. *Weſley* know many dear children of GOD, who are predeſtinarians, and yet are meek, lowly, pitiful, courteous, tender-hearted, kind, of a catholic ſpirit, and hope to ſee the moſt vile and profligate of men converted? And why? becauſe they know GOD ſaved themſelves by an act of his electing love, and they know not but he may have elected thoſe who now ſeem to be the moſt abandoned. But, dear Sir, we muſt not judge of the truth of principles in general, nor of this of election in particular, entirely from the practice of ſome that profeſs to hold them. If ſo, I am ſure much might be ſaid againſt your own. For I appeal to your own heart, whether or not you have not felt in yourſelf, or obſerved in others, a narrow-ſpiritedneſs, and ſome diſunion of ſoul reſpecting thoſe that hold particular redemption. If ſo, then according to your own rule, *univerſal redemption is wrong*, becauſe it deſtroys ſeveral branches of holineſs, ſuch as meekneſs, love, &c. But not to inſiſt upon this, I beg you would obſerve, that your inference is entirely ſet aſide by the force of the Apoſtle's argument, and the language which he expreſly uſes, *Col.* iii. 12, 13. "Put on, therefore, (as the elect of GOD, holy and beloved) bowels of mercy, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering, forbearing one another, and forgiving one another, if any man have a quarrel againſt any, even as CHRIST forgave you, ſo alſo do ye." Here we ſee that the Apoſtle exhorts them to put on bowels of mercy, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering, &c. upon this conſideration, namely, becauſe they were elect of GOD. And all who have experimentally felt this doctrine in their hearts, feel that theſe graces are the genuine effects of their being elected of GOD.

But, perhaps dear Mr. *Weſley* may be miſtaken in this point, and call that paſſion, which is only zeal for GOD's truths. You know, dear Sir, the Apoſtle exhorts us to "contend earneſtly for the faith once delivered to the ſaints," and therefore you muſt not condemn all that appear zealous for the

the doctrine of election, as narrow-ſpirited, or perſecutors, becauſe they think it their duty to oppoſe you. I am ſure, I love you in the bowels of JESUS CHRIST, and think I could lay down my life for your ſake; but yet, dear Sir, I cannot help ſtrenuouſly oppoſing your errors upon this important ſubject, becauſe I think you warmly, though not deſignedly, oppoſe the truth, as it is in JESUS. May the LORD remove the ſcales of prejudice from off the eyes of your mind, and give you a zeal according to true chriſtian knowledge!"

Thirdly, ſays your ſermon, page 13, paragraph 12, "This doctrine tends to deſtroy the comforts of religion, the happineſs of chriſtianity, &c."

But how does Mr. *Weſley* know this, who never believed election? I believe they who have experienced it, will agree with our 17th article, "That the godly conſideration of predeſtination, and election in CHRIST, is full of ſweet, pleaſant, unſpeakable comfort to godly perſons, and ſuch as feel in themſelves the working of the Spirit of CHRIST, mortifying the works of the fleſh, and their earthly members, and drawing their minds to high and heavenly things, as well becauſe it does greatly eſtabliſh and confirm their faith of eternal ſalvation, to be enjoyed through CHRIST, as becauſe it doth fervently kindle their love towards GOD, &c." This plainly ſhews, that our godly reformers did not think election deſtroyed holineſs, or the comforts of religion. As for my own part, this doctrine is my daily ſupport: I ſhould utterly ſink under a dread of my impending trials, was I not firmly perſuaded that GOD has choſen me in CHRIST from before the foundation of the world, and that now being effectually called, he will ſuffer none to pluck me out of his almighty hand.

You proceed thus: "This is evident as to all thoſe who believe themſelves to be reprobate, or only ſuſpect or fear it; all the great and precious promiſes are loſt to them; they afford them no ray of comfort."

In anſwer to this, let me obſerve, that none living, eſpecially none who are deſirous of ſalvation, can know that they are not of the number of GOD's elect. None, but the unconverted, can have any juſt reaſon, ſo much as to fear it. And would dear Mr. *Weſley* give comfort, or dare you apply the precious promiſes of the goſpel, being children's bread, to men

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in a natural ſtate, while they continue ſo? GOD forbid! What if the doctrine of election and reprobation does put ſome upon doubting? So does that of regeneration. But, is not this doubting, a good means to put them upon ſearching and ſtriving; and that ſtriving, a good means to make their calling and their election ſure. This is one reaſon among many others, why I admire the doctrine of election, and am convinced that it ſhould have a place in goſpel miniſtrations, and ſhould be inſiſted on with faithfulneſs and care. It has a natural tendency to rouze the ſoul out of its carnal ſecurity. And therefore many carnal men cry out againſt it. Whereas univerſal redemption is a notion ſadly adapted to keep the ſoul in its lethargic ſleepy condition, and therefore ſo many natural men admire and applaud it.

Your 13th, 14th, and 15th paragraphs come next to be conſidered. "The witneſs of the Spirit, (you ſay, paragraph 14, p. 14.) experience ſhews to be much obſtructed by this doctrine." But, dear Sir, whoſe experience? Not your own; for in your Journal, from your embarking for *Georgia*, to your return to *London*, page the laſt, you ſeem to acknowledge that you have it not, and therefore you are no competent judge in this matter. You muſt mean then the experience of others. For you ſay in the ſame paragraph, "Even in thoſe who have taſted of that good gift, who yet have ſoon loſt it again, (I ſuppoſe you mean loſt the ſenſe of it again) and fallen back into doubts and fears and darkneſs, even horrible darkneſs that might be felt, &c." Now, as to the darkneſs of deſertion, was not this the caſe of JESUS CHRIST himſelf, after he had received an unmeaſurable unction of the Holy Ghoſt? Was not his ſoul exceeding ſorrowful, even unto death, in the garden? And was he not ſurrounded with an horrible darkneſs, even a darkneſs that might be felt, when on the croſs he cryed out, "My GOD! My GOD! why haſt thou forſaken me?" And that all his followers are liable to the ſame, is it not evident from ſcripture? For, ſays the Apoſtle, "He was tempted in all things like unto his brethren, that he might be able to ſuccour thoſe that are tempted." And is not their liableneſs thereunto, conſiſtent with that conformity to him in ſuffering, which his members are to bear? Why then ſhould perſons

falling into darkneſs, after they have received the witneſs of the Spirit, be any argument againſt the doctrine of election? "Yes, you ſay, many, very many of thoſe that hold it not, in all parts of the earth, have enjoyed the uninterrupted witneſs of the Spirit, the continual light of GOD's countenance, from the moment wherein they firſt believed, for many months or years to this very day." But how does dear Mr. *Weſley* know this? Has he conſulted the experience of many, very many in all parts of the earth? Or could he be ſure of what he hath advanced without ſufficient grounds, would it follow, that their being kept in this light, is owing to their not believing the doctrine of election? No, this, according to the ſentiments of our church, "greatly confirms and eſtabliſhes a true chriſtian's faith of eternal ſalvation through CHRIST," and is an anchor of hope, both ſure and ſtedfaſt, when he walks in darkneſs and ſees no light; as certainly he may, even after he hath received the witneſs of the Spirit, whatever you or others may unadviſedly aſſert to the contrary. Then, to have reſpect to GOD's everlaſting covenant, and to throw himſelf upon the free diſtinguiſhing love of that GOD, who changeth not, will make him lift up the hands that hang down, and ſtrengthen the feeble knees. But, without the belief of the doctrine of election, and the immutability of the free love of GOD, I cannot ſee how it is poſſible that any ſhould have a comfortable aſſurance of eternal ſalvation. What could it ſignify to a man, whoſe conſcience is thoroughly awakened, and who is warned in good earneſt to ſeek deliverance from the wrath to come, though he ſhould be aſſured that all his paſt ſins are forgiven, and that he is now a child of GOD; if notwithſtanding this, he may hereafter become a child of the devil, and be caſt into hell at laſt? Could ſuch an aſſurance yield any ſolid laſting comfort to a perſon convinced of the corruption and treachery of his own heart, and of the malice, ſubtilty, and power of Satan? No! that which alone deſerves the name of a full aſſurance of faith, is ſuch an aſſurance, as emboldens the believer, under the ſenſe of his intereſt in diſtinguiſhing love, to give the challenge to all his adverſaries, whether men or devils, and that with regard to all their future, as well as preſent attempts to deſtroy; ſaying with the Apoſtle, "Who ſhall lay any thing to the charge of

God's elect? It is God that juſtifies; who is he that condemns me? It is Christ that died: yea rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for me. Who ſhall ſeparate me from the love of Christ? ſhall tribulation or diſtreſs, or perſecution or famine, or nakedneſs, or peril or ſword! Nay, in all theſe things I am more than conqueror, through him that loved me. For I am perſuaded, that neither death nor life, nor angels, nor principalities nor powers, nor things preſent, nor things to come, nor heighth nor depth, nor any other creature, ſhall be able to ſeparate me from the love of God which is in Christ Jesus my Lord."

This, dear Sir, is the triumphant language of every ſoul that has attained a full aſſurance of faith. And this aſſurance can only ariſe from a belief of God's electing everlaſting love. That many have an aſſurance they are in Christ to-day, but take no thought for, or are not aſſured they ſhall be in him to-morrow, nay to all eternity, is rather their imperfection and unhappineſs, than their privilege. I pray God to bring all ſuch to a ſenſe of his eternal love, that they may no longer build upon their own faithfulneſs, but on the unchangeableneſs of that God, whoſe gifts and callings are without repentance. For thoſe whom God has once juſtified, he alſo will glorify. I obſerved before, dear Sir, it is not always a ſafe rule to judge of the truth of principles from people's practice. And therefore, ſuppoſing that all who hold univerſal redemption in your way of explaining it, after they received faith, enjoyed the continual uninterrupted ſight of God's countenance, it does not follow, that this is a fruit of their principle: for that I am ſure has a natural tendency to keep the ſoul in darkneſs for ever; becauſe the creature thereby is taught, that his being kept in a ſtate of ſalvation, is owing to his own free will. And what a ſandy foundation is that for a poor creature to build his hopes of perſeverance upon? Every relapſe into ſin, every ſurprize by temptation, muſt throw him "into doubts and fears, into horrible darkneſs, even darkneſs that may be felt." Hence it is, that the letters which have been lately ſent me by thoſe who hold univerſal redemption, are dead and lifeleſs, dry and inconſiſtent, in compariſon of thoſe I receive from perſons on the contrary ſide. Thoſe who

ſettle in the univerſal ſcheme, though they might begin in the Spirit, (whatever they may ſay to the contrary) are ending in the fleſh, and building up a righteouſneſs founded on their own free will: whilſt the others triumph in hopes of the glory of GOD, and build upon GOD's never-failing promiſe, and unchangeable love, even when his ſenſible preſence is withdrawn from them. But I would not judge of the truth of election, by the experience of any particular perſons: if I did (O bear with me in this fooliſhneſs of boaſting) I think I myſelf might glory in election. For theſe five or ſix years I have received the witneſs of GOD's Spirit; ſince that, bleſſed be GOD, I have not doubted a quarter of an hour of a ſaving intereſt in JESUS CHRIST: but with grief and humble ſhame I do acknowledge, I have fallen into ſin often ſince that. Though I do not, dare not allow of any one tranſgreſſion, yet hitherto I have not been (nor do I expect that while I am in this preſent world I ever ſhall be) able to live one day perfectly free from all defects and ſin. And ſince the ſcriptures declare "That there is not a juſt man upon earth," no, not among thoſe of the higheſt attainments in grace, "that doeth good and ſinneth not;" we are ſure that this will be the caſe of all the children of GOD. The univerſal experience and acknowledgment of this among the godly in every age, is abundantly ſufficient to confute the error of thoſe who hold in an abſolute ſenſe, *that after a man is born again he cannot commit ſin*; eſpecially, ſince the Holy Ghoſt condemns the perſons who ſay they have no ſin, as deceiving themſelves, as being deſtitute of the truth, and making GOD a liar, 1 *John* i. 8, 10. I have been alſo in heavineſs through manifold temptations, and expect to be often ſo before I die. Thus were the Apoſtles and primitive chriſtians themſelves. Thus was *Luther*, that man of GOD, who, as far as I can find, did not peremptorily at leaſt, hold election; and the great *John Arndt* was in the utmoſt perplexity but a quarter of an hour before he died, and yet he was no predeſtinarian. And if I muſt ſpeak freely, I believe your fighting ſo ſtrenuouſly againſt the doctrine of election, and pleading ſo vehemently for a ſinleſs perfection are among the reaſons or culpable cauſes, why you are kept out of the liberties of the goſpel, and from that full aſſuran-

of faith which they enjoy, who have experimentally taſted, and daily feed upon GOD's electing, everlaſting love.

But perhaps you may ſay, that *Luther* and *Arndt* were no chriſtians, at leaſt very weak ones. I know you think meanly of *Abraham*, though he was eminently called the friend of GOD; and, I believe, alſo of *David*, the man after GOD's own heart. No wonder, therefore, that in a letter you ſent me not long ſince, you ſhould tell me, "that no baptiſt or preſbyterian writer whom you have read, knew any thing of the liberties of CHRIST." What! neither *Bunyan*, *Henry*, *Flavel*, *Halyburton*, nor any of the *New-England* and *Scots* divines. See, dear Sir, what narrow ſpiritedneſs and want of charity ariſe from your principles, and then do not cry out againſt election any more on account of its being "deſtructive of meekneſs and love."

Fourthly, I ſhall now proceed to another head. Says the dear Mr. *Weſley*, page 15, paragraph 16, "How uncomfortable a thought is this, that thouſands and millions of men, without any preceding offence or fault of theirs, were unchangeably doomed to everlaſting burnings?

But who ever aſſerted, that thouſands and millions of men, without any preceding offence or fault of theirs, were unchangeably doomed to everlaſting burnings? Do not they who believe GOD's dooming men to everlaſting burnings, alſo believe, that GOD looked upon them as men fallen in *Adam?* And that the decree which ordained the puniſhment, firſt regarded the crime by which it was deſerved? How then are they doomed without any preceding fault? Surely Mr. *Weſley* will own GOD's juſtice, in imputing *Adam*'s ſin to his poſterity; and alſo, that after *Adam* fell, and his poſterity in him, GOD might juſtly have paſſed them ALL by, without ſending his own Son to be a ſaviour for any one. Unleſs you heartily agree to both theſe points, you do not believe original ſin aright. If you do own them, then you muſt acknowledge the doctrine of election and reprobation to be highly juſt and reaſonable. For if GOD might juſtly impute *Adam*'s ſin to all, and afterwards have paſſed by all, then he might juſtly paſs by SOME. Turn on the right hand, or on the left, you are reduced to an inextricable dilemma. And, if you would be conſiſtent, you muſt either give up the doctrine of the im-

putation of *Adam*'s ſin, or receive the amiable doctrine of election, with a holy and righteous reprobation as its conſequent. For whether you can believe it or no, the word of GOD abides faithful. "The election has obtained it, and the reſt were blinded."

Your 17th paragraph, page 16, I paſs over. What has been ſaid on paragraph the 9th and 10th, with a little alteration will anſwer it. I ſhall only ſay, it is the doctrine of election that moſtly preſſes me to abound in good works. I am made willing to ſuffer all things for the elect's ſake. This makes me to preach with comfort, becauſe I know ſalvation does not depend on man's free will, but the LORD makes willing in the day of his power, and can make uſe of me to bring ſome of his elect home, when and where he pleaſes. But,

Fifthly, You ſay, paragraph 18, page 17, "This doctrine has a direct manifeſt tendency to overthrow the whole chriſtian religion. For, ſay you, ſuppoſing that eternal unchangeable decree, one part of mankind muſt be ſaved, though the chriſtian revelation were not in being."

But, dear Sir, how does that follow? Since it is only by the chriſtian revelation that we are acquainted with GOD's deſign of ſaving his church by the death of his Son. Yea, it is ſettled in the everlaſting covenant, that this ſalvation ſhall be applied to the elect through the knowledge and faith of him. As the prophet ſays, *Iſaiah* liii. 11. "By his knowledge ſhall my righteous ſervant juſtify many." How then has the doctrine of election a direct tendency to overthrow the whole chriſtian revelation? Who ever thought, that GOD's declaration to *Noah*, that ſeed-time and harveſt ſhould never ceaſe, could afford an argument for the neglect of plowing or ſowing? Or that the unchangeable purpoſe of GOD, that harveſt ſhould not fail, rendered the heat of the ſun, or the influence of the heavenly bodies unneceſſary to produce it? No more does GOD's abſolute purpoſe of ſaving his choſen, preclude the neceſſity of the goſpel revelation, or the uſe of any of the means through which he has determined the decree ſhall take effect. Nor will the right underſtanding, or the reverent belief of GOD's decree, ever allow or ſuffer a chriſtian in any caſe to ſeparate the means from the end, or the

the end from the means. And ſince we are taught by the revelation itſelf, that this was intended and given by GOD as a means of bringing home his elect, we therefore receive it with joy, prize it highly, uſe it in faith, and endeavour to ſpread it through all the world, in the full aſſurance, that wherever GOD ſends it, ſooner or later, it ſhall be ſavingly uſeful to all the elect within its call. How then, in holding this doctrine, do we join with modern unbelievers, in making the chriſtian revelation unneceſſary? No, dear Sir, you miſtake. Infidels of all kinds are on your ſide of the queſtion. Deiſts, Arians, Socinians, arraign GOD's ſovereignty, and ſtand up for univerſal redemption. I pray GOD, that dear Mr. *Weſley*'s ſermon, as it has grieved the hearts of many of GOD's children, may not alſo ſtrengthen the hands of many of his moſt avowed enemies! Here I could almoſt lie down and weep. "O tell it not in *Gath!* Publiſh it not in the ſtreets of *Aſkelon*, leſt the daughters of the uncircumciſed rejoice, leſt the ſons of unbelief ſhould triumph!"

Further, you ſay, page 18, paragraph 19, "This doctrine makes revelation contradict itſelf." For inſtance, ſay you, "The aſſertors of this doctrine interpret that text of ſcripture, *Jacob* have I loved, but *Eſau* have I hated, as implying that GOD, in a literal ſenſe, hated *Eſau* and all the reprobates from eternity!" And, when conſidered as fallen in *Adam*, were they not objects of his hatred? And might not GOD, of his own good pleaſure, love or ſhew mercy to *Jacob* and the elect, and yet at the ſame time do the reprobate no wrong? But you ſay, "GOD is love." And cannot GOD be love, unleſs he ſhews the ſame mercy to all?

Again, ſays dear Mr. *Weſley*, "They infer from that text, I will have mercy on whom I will have mercy, that GOD is mercy only to ſome men, viz. the elect; and that he has mercy for thoſe only, flatly contrary to which is the whole tenor of the ſcripture, as is that expreſs declaration in particular, The LORD is loving to every man, and his mercy is over all his works." And ſo it is, but not his ſaving mercy. GOD is loving to every man: he ſends his rain upon the evil and upon the good. But you ſay, "GOD is no reſpecter of perſons." No! For every one, whether *Jew* or *Gentile*, that believeth on JESUS, and worketh righteouſneſs, is accepted

of him: "But he that believeth not ſhall be damned." For GOD is no reſpecter of perſons, upon the account of any outward condition or circumſtance in life whatever; nor does the doctrine of election in the leaſt ſuppoſe him to be ſo. But as the ſovereign LORD of all, who is debtor to none, he has a right to do what he will with his own, and to diſpenſe his favours to what objects he ſees fit, merely at his pleaſure. And his ſupreme right herein, is clearly and ſtrongly aſſerted in thoſe paſſages of ſcripture, where he ſays, "I will have mercy on whom I will have mercy, and have compaſſion on whom I will have compaſſion," *Rom.* ix. 15. *Exod.* xxxiii. 19.

Further, in page 19, you repreſent us as inferring from the text, "The children not being yet born, neither having done good or evil, that the purpoſe of GOD, according to election, might ſtand: not of works, but of him that calleth. It was ſaid unto her (unto *Rebecca*), The elder ſhall ſerve the younger; that our predeſtination to life no ways depends on the fore-knowledge of GOD." But who infers this, dear Sir? For if foreknowledge ſignifies approbation, as it does in ſeveral parts of ſcripture, then we confeſs that predeſtination and election do depend on GOD's fore-knowledge. But if by GOD's fore-knowledge, you underſtand GOD's fore-ſeeing ſome good works done by his creatures as the foundation or reaſon of chuſing them, and therefore electing them, then we ſay, that in this ſenſe, predeſtination does not any way depend on GOD's fore-knowledge. But I referred you, at the beginning of this letter, to Dr. *Edwards*'s *Veritas Redux*, which I recommended to you alſo in a late letter, with *Eliſha Cole* on *God's Sovereignty*. Be pleaſed to read theſe, and alſo the excellent ſermons of Mr. *Cooper*, of *Boſton* in *New-England*, which I alſo ſent you, and I doubt not but you will ſee all your objections anſwered. Though I would obſerve, that after all our reading on both ſides the queſtion, we ſhall never in this life be able to ſearch out GOD's decrees to perfection. No, we muſt humbly adore what we cannot comprehend, and with the great Apoſtle at the end of our enquiries cry out, "O the depth, &c." or with our LORD, when he was admiring GOD's ſovereignty, "Even ſo Father, for ſo it ſeemeth good in thy ſight."

However,

However, it may not be amiſs to take notice, that if thoſe texts, "GOD willeth that none ſhould periſh," "I have no pleaſure in him that dieth," and ſuch like, be taken in their ſtricteſt ſenſe, then no one will be damned.

But here's the diſtinction. GOD taketh no pleaſure in the death of ſinners, ſo as to delight ſimply in their death; but he delights to magnify his juſtice, by inflicting the puniſhment which their iniquities have deſerved. As a righteous judge who takes no pleaſure in condemning a criminal, may yet juſtly command him to be executed, that law and juſtice may be ſatisfied, even though it be in his power to procure him a reprieve.

I would hint farther, that you unjuſtly charge the doctrine of reprobation with blaſphemy, whereas the doctrine of univerſal redemption, as you ſet it forth, is really the higheſt reproach upon the dignity of the Son of GOD, and the merit of his blood. Conſider whether it be not rather blaſphemy to ſay as you do, page 20, "CHRIST not only died for thoſe that are ſaved, but alſo for thoſe that periſh." The text you have miſapplied to gloſs over this, ſee explained by *Ridgely*, *Edwards*, *Henry*; and I purpoſely omit anſwering your texts myſelf, that you may be brought to read ſuch treatiſes, which, under GOD, would ſhew you your error. You cannot make good the aſſertion, "That CHRIST died for them that periſh," without holding (as *Peter Boehler*, one of the *Moravian* brethren, in order to make out univerſal redemption, lately frankly confeſſed in a letter) "That all the damned ſouls would hereafter be brought out of hell." I cannot think Mr. *Weſley* is thus minded. And yet without this can be proved, univerſal redemption, taken in a literal ſenſe, falls entirely to the ground. For how can all be univerſally redeemed, if all are not finally ſaved?

Dear Sir, for JESUS CHRIST's ſake, conſider how you diſhonour GOD by denying election. You plainly make ſalvation depend not on GOD's *free-grace*, but on man's *free-will*; and if thus, it is more than probable, JESUS CHRIST would not have had the ſatisfaction of ſeeing the fruit of his death in the eternal ſalvation of one ſoul. Our preaching would then be vain, and all invitations for people to believe in him, would alſo be in vain.

But, bleſſed be GOD, our LORD knew for whom he dieᵈ There was an eternal compact between the Father and th Son. A certain number was then given him, as the purchaſ and reward of his obedience and death. For theſe he prayed *John* xvii. and not for the world. For theſe, and theſe only he is now interceding, and with their ſalvation he will be fully ſatisfied.

I purpoſely omit making any further particular remarks on the ſeveral laſt pages of your ſermon. Indeed had not your name, dear Sir, been prefixed to the ſermon, I could not have been ſo uncharitable as to think you were the author of ſuch ſophiſtry. You beg the queſtion, in ſaying, "That GOD has declared, (notwithſtanding you own, I ſuppoſe, ſome will be damned) that he will ſave all," *i. e.* every individual perſon. You take it for granted (for ſolid proof you have none) that GOD is unjuſt, if he paſſes by any, and then you exclaim againſt the horrible decree: and yet, as I before hinted, in holding the doctrine of original ſin, you profeſs to believe that he might juſtly have paſſed by all.

Dear, dear Sir, O be not offended! For CHRIST's ſake be not raſh! Give yourſelf to reading. Study the covenant of grace. Down with your carnal reaſoning. Be a little child; and then, inſtead of pawning your ſalvation, as you have done in a late hymn book, if the doctrine of *univerſal redemption* be not true; inſtead of talking of *ſinleſs perfection*, as you have done in the preface to that hymn book, and making man's ſalvation to depend on his own *free-will*, as you have in this ſermon; you will compoſe an hymn in praiſe of ſovereign diſtinguiſhing love. You will caution believers againſt ſtriving to work a perfection out of their own hearts, and print another ſermon the reverſe of this, and entitle it free-grace *indeed*. Free, becauſe not free to all; but free, becauſe GOD may withhold or give it to whom and when he pleaſes.

Till you do this, I muſt doubt whether or not you know yourſelf. In the mean while, I cannot but blame you for cenſuring the clergy of our church for not keeping to their articles, when you yourſelf by your principles, poſitively deny the 9th, 10th, and 17th. Dear Sir, theſe things ought not ſo to be. GOD knows my heart, as I told you before, ſo I declare again, nothing but a ſingle regard to the honour of

CHRIST has forced this letter from me. I love and honour you for his ſake; and when I come to judgment, will thank you before men and angels, for what you have, under GOD, done for my ſoul.

There, I am perſuaded, I ſhall ſee dear Mr. *Weſley* convinced of election and everlaſting love. And it often fills me with pleaſure, to think how I ſhall behold you caſting your crown down at the feet of the Lamb, and as it were filled with a holy bluſhing for oppoſing the divine ſovereignty in the manner you have done.

But I hope the LORD will ſhew you this before you go hence. O how do I long for that day! If the LORD ſhould be pleaſed to make uſe of this letter for that purpoſe, it would abundantly rejoice the heart of, dear and honoured Sir,

Your affectionate, though unworthy brother
and ſervant in CHRIST,

GEORGE WHITEFIELD.

A VINDICATION AND CONFIRMATION OF THE Remarkable WORK of GOD IN *NEW-ENGLAND.*

BEING

Some REMARKS on a late Pamphlet, entitled, "*The State of Religion in* New-England, *ſince the Reverend Mr.* George Whitefield's *Arrival there.*"

In a LETTER to a MINISTER of the CHURCH of SCOTLAND.

A

VINDICATION, &c.

Cambuſlang, Auguſt 31, 1742.

Reverend and dear Sir,

I Have read the pamphlet entitled, "*The State of Religion in New-England*, ſince the Reverend Mr. *George Whitefield*'s arrival there, in a letter from a gentleman in *New-England* to his friend in *Glaſgow*." I think the contents no way anſwer the title page. It rather ought to be intitled, *The State of Religion falſely ſtated.* For I am perſuaded, ſome things are therein aſſerted, without ſufficient evidence to prove them, and many more things falſely repreſented, and ſet in a wrong light: the deſign of the pamphlet itſelf is baſe and wicked. It is intended, if poſſible, to eclipſe the late great and glorious work, begun and carried on for ſome time in *New-England*; to invalidate the teſtimonies that have been given of it, and thereby of conſequence to bring a reproach upon, and to hinder the ſpreading of a like glorious work, which GOD of his infinite mercy has for ſome time been carrying on in this land. Give me leave to ſend you a few obſervations upon this *anonymous* pamphlet. I call it *anonymous*, becauſe the publiſher has not thought proper to put down the name of the writer of the firſt letter Mr. *A. M.* at length, which I think he was bound in duty to do. The publiſher indeed, in the advertiſement prefixed to the letter, tells us, "The reader may depend upon it, that the following letter is genuine, from a gentleman who hath always had a good character for ſound underſtanding, integrity, ſobriety of manners, piety; and, notwithſtanding his engagements in ſecular affairs, has never been an unconcerned ſpectator of any thing that might affect the ſtate of religion." But I muſt beg the publiſher's pardon, if I tell him, that I am one of thoſe readers who cannot depend upon all this, merely upon his deſiring me to do ſo. For really there is

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one thing in the letter which makes me ſhrewdly ſuſpec that the letter itſelf is not genuine, at leaſt that there h been ſome additions made to it ſince it came to *Scotland*. F the ſuppoſed writer of this letter, page 15, ſays, "In t preface to the ſermon publiſhed by Mr. *Edwards* of *Nor thampton*, which I ſee is reprinted among you." Now ho this gentleman could ſee at *Boſton*, *May* 24, that Mr. *Edwards* ſermon was reprinted in *Scotland*, which was not done t the *June* following, I know not. If it be ſaid, that by th words *among you* he means in *Britain*, I ſee that the printe advertiſement in the *London Weekly Hiſtory*, of the publicatio of Mr. *Edwards*'s ſermon in *England*, is dated *May* 1, an ſays, "This day is publiſhed." I myſelf was one that w chiefly concerned in publiſhing of it. I ſent the firſt copy t *Scotland*, and to my certain knowledge it was never publiſhe in *Britain* till *May* 1. Is it probable that people at *Boſt* ſhould know of this *May* 24? What a character this gentl man has always had for "ſound underſtanding, integrit ſobriety of manners and piety," I will not take upon me t determine, nor does the publiſher give us opportunity t know what character the gentleman really has had, ſince h does not publiſh his name: but however that be, I fear h has forfeited his good character "for ſound underſtandin integrity and piety," by writing this letter. And thoug he may not be altogether an "unconcerned ſpectator of an thing that might affect religion," yet I fear he has been taken up with "his engagements in ſecular affairs," that h hath not given himſelf ſufficient time to enquire into matte of fact, but has heard with others ears, and ſeen with othe eyes, and has not himſelf attended as he ought, to the on thing needful.

He ſays in the beginning of his letter, page the 3d, "am ſorry you have had ſuch accounts of perſons, and thing tranſmitted you from this country, as you mention in you letter; they are far from being true, and muſt come from me of narrow minds, and great bigotry, or from ſuch as baſel affect popularity, or from well-meaning weak chriſtians, o little knowledge of human nature, or the hiſtory of man kind." What accounts this gentleman refers to I know not If he means the accounts in the *Weekly Hiſtory*, as I ſuppoſ

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he does; I think this gentleman is ſadly miſtaken. Moſt of the accounts were tranſmitted by the honourable Mr. *Williard*, ſecretary of the province. The Rev. Dr. *Colman*, the Rev. Mr. *Cooper*, the Rev. Mr. *Prince:* perſons I am intimately acquainted with, and who are by no means "Men of narrow minds, great bigotry, or little knowledge of human nature, or the hiſtory of mankind: but have deſervedly had a good character for ſound underſtanding, integrity, ſobriety of manners and piety:" Some of theſe were honoured ſeveral years ago with degrees, by the univerſity of *Glaſgow*, upon recommendation from the Honourable ſociety at *Edinburgh* for Propagating Chriſtian Knowledge; of which ſociety ſeveral of the moſt intelligent gentlemen in the nation are members: ſuch honours were done to Meſſrs. *Colman*, *Prince*, and *Cooper*.

Now whether *they*, or this *anonymous writer*, are to be moſt credited, I leave any reaſonable man to judge. Indeed he boldly aſſerts, "That theſe accounts are not true:" but what proofs does he bring of the falſity of them? None at all. Let us but know who this writer is, I am perſuaded my honoured friends at *Boſton*, will ſoon bring him to the teſt of theſe aſſertions.

He goes on thus "Indeed ſome perſons of very good ſenſe were once inclined to think GOD was doing wonders in this place." (*Boſton*) And I am perſuaded theſe very ſame perſons have not altered their opinion yet, but actually believe that GOD has done wonders; if turning people from darkneſs to light, and making them new creatures, is doing wonders.

"But that was a time when a ſuperſtitious panic ran very high, and bore down every body that was not well fixed and eſtabliſhed; either by a natural ſteadineſs of temper, or by ſtrong reaſoning and reflections. But as ſoon as the paſſions of the people ſubſided, and men could coolly and calmly conſider, almoſt every one of but tolerable ſenſe and underſtanding in religious matters, in great meaſure changed their opinions of the ſpirit that prevailed here, and had been raiſed by *Whitefield* and *Tennent*."

What had been raiſed by Mr. *Whitefield* and *Tennent?* GOD forbid! that either Mr. *Tennent* or I ſhould aſcribe any of that work to ourſelves. No, it was raiſed by the Holy Spirit

Spirit of GOD. It was no *ſuperſtitious panic*, but a plentiful effuſion of the Holy Ghoſt. It's true, it did run high; glory be to GOD for it! and did bear down every body, except thoſe who would not ſubmit to the Redeemer's ſcepter, through ſelf-righteouſneſs and unbelief; which I am afraid this writer terms, natural ſteadineſs of temper, ſtrong reaſoning and reflection. Nor is it true that "Almoſt every one of but tolerable underſtanding in religious matters, in a great meaſure have changed their opinions of the ſpirit that prevailed at that time." No, dear Sir, they yet believe it to be a glorious work of GOD, as is evident from the late writings of ſome of theſe eminent miniſters in *New-England*, juſt mentioned.

What the writer ſays of me in the following paragraph, page 4th, is not worthy notice. He is welcome to make as free with my character as he pleaſes, and I freely forgive him. However I thank him for doing me the juſtice to ſay, "That I collected money *for the Orphan-houſe* in *Georgia*." It was not then *for myſelf*; nor does he charge me with embezzelling the 5 or 600 *l.* He could not do this *juſtly*, becauſe before the writing of this letter, an account came to *Boſton* how I had expended it. And as for being "A bold and importunate beggar," I acknowledge I learned that from the wiſe Man, who tells me, "Whatever thou findeſt in thy hand to do, do it with all thy might;" and from the apoſtle *Paul*, who in the ſecond epiſtle to the *Corinthians*, chap. viii. 9. ſhews himſelf to be the moſt bold, inſinuating and importunate beggar for pious uſes, that I ever yet met with.

I think I am much obliged to the writer, for what he ſays concerning me in this reſpect. But I wiſh he had not made ſo free with the character of my honoured friends. He cries out againſt ſlander in others, and at the ſame time, through the whole letter, he is guilty of the moſt palpable ſlander himſelf. He is pretty favourable to the Rev. Mr. *Webb*, and the Rev. Mr. *Cooper* of *Boſton*. He only calls them, page the 7th, "Two great admirers of *Whitefield* and *Tennent*, flaming zealots for certain *favourite opinions* and tenets." And ſo indeed they are, bleſſed champions, I know them well, for certain favourite opinions, and tenets of the church of *Scotland*; ſuch as original ſin, the imputed righteouſneſs of CHRIST, election,

election, and other glorious goſpel truths. But as for Mr. *Tennent*, he ſeems quite angry with him.

Never was a man more wrongfully repreſented. This letter-writer ſays, "He has often heard, that Mr. *Tennent* had always been remarkable in the *Jerſeys*, for his uncharitable and diviſive courſes." But does the hearing of this, prove the truth of it. I have the happineſs of being perſonally and very intimately acquainted with Mr. *Tennent*. I ſcarce know a man of a more catholic ſpirit. "He is a man of no learning." His writings prove the contrary. His antagoniſts abroad dare not ſay they have found him ſo. "His great buſineſs in his ſermons is either to puzzle, or to fright the hearers, but eſpecially the laſt, which he did by roaring out, and bellowing hell and damnation, devils, and all the dreadful words he could think of." Indeed, to the honour of the grace of GOD be it ſpoken, he is a ſon of thunder, eſpecially in his application, and when he is preaching the law; at ſuch times, under him, people cannot eaſily ſleep: but withal, he is a workman that needs not be aſhamed, and is taught of GOD rightly to divide the word of truth. As for puzzling his hearers, I fear that Mr. *A. M.* thinks he did ſo, becauſe he generally inſiſts much on the *new birth*, *imputed righteouſneſs*, *divine faith*, and the other pecullar doctrines of the goſpel. Theſe things are all fooliſhneſs to the natural man, and puzzled *Nicodemus* himſelf, when diſcourſed with by our bleſſed LORD, *John* iii. 9. "*Nicodemus* anſwered and ſaid unto him, how can theſe things be?" Again, "miniſters in general, he calls carnal, unconverted, blind-leaders of the blind, rational, moral, dry, huſky preachers, that were leading the people to hell." I ſuppoſe Mr. *Tennent* ſaid, "That carnal blind preachers who preach morality without due regard to goſpel grace and motives; who do not preach juſtification by faith, and regeneration, they who do not preach CHRIST as all in all, were blind-leaders of the blind, and were leading the people to hell." But it is abſurd to ſuppoſe he thought that all miniſters in general were ſuch. I know a great body of miniſters, of whom he thinks moſt highly. But, "He exhorted people to leave them, and to go about exhorting one another, and telling their experiences." This I cannot believe is truly repreſented; for I have now a letter by me publiſhed by Mr.

Tennent, againſt perſons going about in the character of exhorters; but if they only exhorted chriſtians not to forſake the aſſembling of themſelves together, to provoke one another to love, and good works, and to tell one another what GOD had done for their ſouls, he did no more than what every goſpel miniſter ſhould do. He ſays, "He was followed by all ſorts of people." This I think was a proof that he was of a catholic ſpirit, and not of a diviſive uncharitable temper. "As much as *Whitefield* was." And I pray GOD he may be followed a thouſand times more. "And by many preferred to him." Very juſtly. "He was moſt cenſorious and uncharitable; every one that was not exactly of his mind he damn'd without mercy." This is calumny indeed, I know many miniſters who do not think as Mr. *Tennent* does in all reſpects, whom he notwithſtanding highly values. But I ſuppoſe the writer was angry with him, becauſe he pronounced all in a ſtate of condemnation that were not born again, and that did not believe in, and lay hold on the imputed righteouſneſs of JESUS CHRIST. His maſter authorizes him to pronounce ſuch a ſentence, "He that believeth not ſhall be damn'd."

Again, "His ſermons were ſometimes as confuſed and ſenſeleſs as you can imagine." It is well they were not always ſo. "He ſeemed to have a particular quarrel with reaſon, learning and morality; for he ſeldom finiſhed a ſermon without ſaying ſomething againſt them." Never I believe, but when theſe things are magnified to the prejudice of divine revelation, illumination, or of CHRIST's imputed righteouſneſs: for Mr. *Tennent* is a ſolid, learned, rational, and not only a moral, but true holy man. The Rev. Doctor *Colman*, in a letter to me publiſhed in the firſt weekly paper printed at *Glaſgow*, writes thus of him: "We received him juſt as we did you, as an angel of CHRIST. He was abundant and fervent in labours, and GOD has been pleaſed to own his labours with abundant ſucceſs." The honourable and truly pious Secretary *Williard*, writes thus: "There has been ſo evidently the finger of GOD in directing you into this province, and after your departure, the Rev. Mr. *Tennent*, through your earneſt and importunate requeſt to him, and in the wonderful ſucceſs that has attended both his and your miniſtry, as alſo the labours of our own miniſters for ſome months paſt;

that many who like not the work, are ſadly put to it, to keep their eyes ſhut againſt the evidences thereof."

The Rev. Mr. *Cooper*, in a letter printed in the *Weekly Hiſtory*, No. 2d, (which the printer has miſtaken for *Colman*,) calls him, "Dear Mr. *Tennent*. He came," ſays he, "in the fulneſs of the bleſſing of the goſpel indeed. He was with us ſeveral months. Many thouſands were awakened, and I believe many truly converted. There is quite another face of religion in this town, as well as in many places in the country. Many miniſters as well as people are greatly quickened. Bleſſed be GOD, who put it into your heart to move him to come, and inclined his heart to come, and help us." I could bring a cloud of witneſſes to teſtify the falſeneſs of the character given to Mr. *Gilbert Tennent* by this letter-writer. The account which he gives of himſelf to me in a letter publiſhed in the *Weekly Hiſtory*, No. is admirably ſweet: his book, intitled, *The Preſumptuous Sinner detected*, and his many printed ſermons, and his preface to his deceaſed brother's treatiſe upon the *New Birth*, which is now in the country (and which I would recommend) ſhew him to be a man of great learning, ſolidity, and piety. And I am not without ſome diſtant hopes, that the people of *Scotland* will have an opportunity of hearing him ere long, and then they may judge for themſelves.

After ſuch a falſe and ſcandalous character given of that great man of GOD Mr. *Gilbert Tennent*, I think I may juſtly ſuſpect the truth of all that this writer ſays in the ſubſequent part of the letter. From ſuch a letter-writer as this, what truth can we expect?

The writer himſelf gives me leave to ſpeak in this manner. For he ſeems to make the validity of what follows, to depend on the character he gave of me and Mr. *Tennent*, page the 6th, "From ſuch men as theſe (*Whitefield* and *Tennent*) and ſuch doctrines and ways of preaching as theirs, what fruit can you expect"? Now all he ſays about me is, "That I collected in *New-England* 5 or 600*l.* ſterling for the Orphan-houſe in *Georgia*: that I was a bold and importunate beggar," &c. This could have no influence upon the people's minds, to raiſe a bad ſpirit among the people. And as for the character he gives of Mr. *Tennent*, I have proved it to be

abſolutely falſe: conſequently, whatever he builds upon th foundation of Mr. *Tennent's* bad character, amounts to no thing at all, ſince he has not proved the character given him to be true.

But ſuppoſe Mr. *Tennent* was the man he is repreſented to be, does it therefore follow that all the great and glorious work carried on in *New-England*, by other miniſters, and in other places where Mr. *Tennent* and I never were, is *enthuſiaſm* and *deluſion?* By no means; and yet this is the whole drift of the pamphlet.

Surely the writer knows not what ſpirit he is of. In the 6, 7, 8, 9, and 10th pages, he repreſents things in a moſt ridiculous dreſs, and takes upon him to condemn all the converts to a man, (though he could not poſſibly be acquainted with the hundredth part of them,) as "Self-conceited, ſuperſtitious, enthuſiaſtic, cenſorious, ſlanderous." At the ſame time he ſeems to ridicule the concern which the people were under when they were brought to cry out, "What ſhall we do to be ſaved." He laughs at them for aſking one another "How do you feel? have you ſeen CHRIST?" He boldly aſſerts, that "the boaſted converts, not one in a hundred excepted, make religion conſiſt, in the feeling of inward impulſes, impreſſions, and in an inexplicable faith, joys, extaſie hearing of ſermons, and ſuch like." In ſhort, he by the and the whole drift of his letter, ſeems to me to be far from deſerving the character given of him, in the advertiſement affixed to the title-page of the pamphlet.

Page the 11th, he falls foul of Mr. *Moorhead*, and ſpeaks almoſt as freely of him as of Mr. *Tennent*. I cannot ſay I was very intimate with Mr. *Moorhead* when at *Boſton:* but the letters that have lately come from him, and from others concerning him, beſpeak him to be a man of a good ſpirit, and one whom GOD has bleſſed with abundant ſucceſs. And I have great reaſon to believe that he is a man not over credulous: becauſe I have heard from his friends here, that he did not overmuch favour the work of GOD that was at *Northampton* in *New-England* ſome years ago, and therefore probably, would not readily favour the late work in *Boſton* and other parts, had he not ſufficient evidence that it was a work of GOD.

Page

Page 14th, The letter writer takes upon him to aſſert, "That a pamphlet publiſhed in *Scotland*, intitled, *Chriſt riding in the Chariot of Salvation*, is ſtuffed with abominable lies." As a proof of it, he urges, "That the ſtudents in *Boſton*, got nothing by *Whitefield* and *Tennent* but *enthuſiaſm*, pride, a contempt of their betters, &c." What they got by me I know not; but I have great reaſon to believe they got ſomething that was good, under GOD, by Mr. *Tennent*; for Dr. *Colman*, in a letter to me, which was printed in the *Glaſgow Weekly Hiſtory*, No. 1, writes, "At *Cambridge* the college is entirely changed; the ſtudents are full of GOD, will I hope come out bleſſings in their generation, and I truſt are ſo now to each other. Many of them are now, we think, truly born again, and ſeveral of them happy inſtruments of converſion to their fellows. The voice of prayer and praiſe fills their chambers; and ſincerity, fervency, and joy, with ſerioufneſs of heart, ſit viſibly on their faces. I was told yeſterday that not ſeven of a hundred remain unaffected. I know how the good tidings of this will affect and pleaſe you. GOD give you like joy every where in the fruit of your labours."

And the honourable Secretary *Williard* about the ſame time writes to me thus: "But that which forebodes a more laſting advantage, is the new face of things at the college, where the impreſſions of religion have been, and ſtill are very general, and many in a judgment of charity brought home to CHRIST; and divers gentlemen's ſons, that were ſent there only for a more polite education, are now ſo full of zeal for the cauſe of CHRIST, and of love to ſouls, as to devote themſelves entirely to the ſtudies of divinity."

In the ſame page he would fain tax Mr. *Gilbert Tennent* with a lie; for it was he wrote the account in the *Weekly Hiſtory*, No. 1. Says he, "It is ſaid, when Mr. *Gilbert Tennent* preached at *Marblehead* and *Charles-Town*, his voice had like to have been drowned with their outcries." But he miſtakes, it is not ſaid ſo: for I have ſearched narrowly into the pamphlet and weekly hiſtory, and find no mention of an outcry, but only a great ſhock given at *Marblehead*. It was at *Portſmouth*. Mr. *Gilbert Tennent* writing to his brother ſays, "That there were at *Portſmouth* and *Charles-Town*, in time of ſermon, ſuch outcries that his voice had like to have been

drowned." I think Mr. *Tennent* is the beſt judge of what he heard with his own ears. Mr. *A. M.*'s living near *Charles-Town*, and having never heard a word of this from the miniſter with whom he frequently converſed, is no proof it was not ſo. It might have been ſo, and yet not come into the miniſter's mind to tell Mr. *A. M.* of it.

In the ſame page, he finds fault with the accounts given of ſome young children "who talked of the things of GOD as if they were people of 70 or 80 years. Alas! how eaſily are mankind deceived! How fond are they to impoſe on themſelves and others! Some of theſe I have converſed with:" but did he converſe with all, or with theſe mentioned in the pamphlet? If not, how can he urge this as another lie in the pamphlet? I take Mr. *Abercromby*, who ſent the account of the children, and who is a preacher of good character, to be a better judge of the matter than Mr. *A. M.* But this *anonymous* letter-writer, ſeems reſolved to condemn every thing in the groſs. Indeed he ſpeaks favourably of the church of *England*. "I muſt do juſtice, ſays he, to the church of *England*," page 16. "There are three congregations of that way in *Boſton*: they all live in love and peace; their miniſters ſpeak againſt enthuſiaſm and bigotry every day; not above three or four at moſt, of ſome thouſands that are of the epiſcopal perſuaſion, are taken with this new-light (as they call it); they all, ſays he, ſtand faſt to the church, and their numbers increaſe very faſt."

One would imagine, by this, Mr. *A. M.* is a church of *England* man, and it ſhould ſeem a bigoted one too: and then no wonder he ſpeaks againſt the new-light. Their miniſters I believe do preach againſt what I fear he terms enthuſiaſm, "The powerful feeling operations of the Holy Ghoſt." But I cannot think they preach ſo much againſt bigotry. For in a conference I held with all three of thoſe miniſters in *Boſton*, the head of them, to prove that we ought all to be of the church of *England*, brought this text, "That they may be all one, even as thou O father and I are one." They aſſert *baptiſmal regeneration*, deny perſeverance, and free juſtification by faith without works, and ſeem to think of Mr. *Gilbert Tennent* juſt as this letter-writer does. No wonder then he is ſo friendly to them.

But

But why should I say more? it would be endless, as well as take up too much of my precious time to be more particular in my observations upon Mr. *A. M.*'s letter. There are some matters of fact mentioned in it, such as "a blind lad's preaching in *Connecticut*, page 12. Mr. *D.*——'s manner of preaching in a hot day, page 13," and some other things, which I cannot take upon me to make replies to, and which, if true, will by no means prove the late work of GOD in *New-England* to be only enthusiasm and delusion. Ere long I hope to see *Boston*. Then I will endeavour to send an impartial account. Indeed Mr. *A. M.* page 17. seems not to care for my return to *Boston*. But I hope to have a prosperous journey to them in some months, by the will of GOD, and see how they do.

In the mean while, give me leave to observe, that the publishers of this pamphlet (for I believe there are more than one concerned in it) have almost saved me the trouble, and have taken an effectual way to confute themselves. For they have annexed to this letter, an "Appendix, containing proofs for the facts in the foregoing letter, extracted from sermons preached by some of the most eminent ministers in *New-England*, lately printed at *Boston*." But these extracts by no means contain proofs of all the facts recorded in the foregoing letter, consequently all the facts in the letter which are not proved by these extracts, we have reason to doubt of. I have not an opportunity of getting all the sermons of the reverend ministers mentioned in the title page: but it grieved me, when I saw extracts taken out of their writings to prove, that the work lately begun and carried on in *New-England* was enthusiasm and delusion. This was the chief reason of my writing you this letter; it will grieve them to hear that their writings have been used to so bad a purpose. The compilers of the pamphlet have dealt with *their sermons*, as the devil dealt with the scripture, when he tempted our LORD in the wilderness; I mean, marred and wholly misapplied them. The publishers stile them, at the head of the appendix, some of the most eminent ministers in *New-England*; and depend much upon their authority, to prove the facts of Mr. *A. M*'s letter. And I desire no other authority than these very eminent ministers sermons, out of which the extracts are taken, to prove that the work lately begun and carried on in *New-England* is not en-

thuſiaſm and deluſion, but a great and marvellous work of the Spirit of GOD.

The compilers, indeed, in order to make the world believe they had been impartial, have publiſhed a ſentence or two, wherein Dr. *Colman* has written favourably of the Orphan-houſe in *Georgia*, and ſays, "the order of it is admirable, &c." but this is only a diſguiſe. For they have been far from acting fair in this reſpect. The Doctor complains in the P. S. of that letter, page 44. that "ſome of my friends have made too free with my letters in printing only part of them, and mixing them with parts of others without diſtinction." I think it is my duty to take all the blame from off my friends, upon myſelf, as to printing only parts of his letters; for I was the only perſon concerned; but as for mixing them with others, without diſtinction, I know nothing of it. The letters were ſent to me from the Doctor. I thought it would be improper to publiſh any other parts of the Doctor's letters than what reſpected the ſucceſs of the glorious goſpel, and that I thought he would gladly have publiſhed: but if the Doctor found fault with my friends; I am ſure he juſtly may blame theſe compilers who have publiſhed only part of this letter of his. One would have thought they ſhould have taken a caution from this very P. S. But they were afraid, as it would ſeem, of the contents of it; for a friend who has ſeen and read the whole letter, ſends me the following extract out of it. "I hope we are retrenching our ſuperfluity and luxury; our young people have thrown by much of their finery and gaiety, and ſeem to have eye and heart on things ſpiritual and heavenly; and if GOD build them up into families, with their preſent prudent pious diſpoſitions, it promiſes greatly for the next generation, that glory will dwell in our land, and his work appear to children's children." And in that very part of it they have printed, the Doctor ſays enough to overthrow the whole deſign of the pamphlet, page 42. "All this notwithſtanding, there has been a great and glorious work of GOD going on among us, from the day of Mr. *Whitefield*'s viſit to us." I have a ſermon of the Doctor's now before me, intitled, "*The word of* GOD *magnified by him*," preached *April* 22, 1742, wherein his teſtimony is humbly given for the great and wondrous work of GOD's grace manifeſt in many parts of the

the land." The laſt paragraph of that ſermon begins thus. "I cloſe with giving glory to GOD, for the great and good work of this grace which he hath ſo viſibly begun, ſpread, and is carrying on in every part almoſt of our provinces." This very ſermon I believe has been in the hands of the compilers of this pamphlet. How then could they be ſo bare-faced, and ſo injurious, to the good man's character, as to print any part of his letter, to ſubſerve ſo baſe a deſign? I believe they will not have the Doctor's thanks for this.

The like treatment they have given the Rev. Mr. *Turell*, another of the eminent miniſters, from whom they have taken extracts to prove the facts of Mr. *A. M.*'s letter. I am perſuaded Mr. *Turell* will be much concerned to find any part of his ſermon thus miſuſed; and how the compilers of this pamphlet could dare to make this uſe of his writing, I cannot imagine; for, in the very firſt page of the preface to that very ſermon, out of which they have taken their extracts, he ſpeaks of himſelf "as one of the friends and zealous promoters of the good work:" nay he begins his preface with theſe words, "the occaſion of my publiſhing this brief direction to my people, is partly to vindicate my character, which has been injured by a report ſpread, that of a zealous promoter of the glorious work of GOD's grace and Spirit appearing, I am become an oppoſer:" which ſhews, that Mr. *Turell* would not care to be repreſented as an oppoſer of that work, and conſequently would not chuſe, that his writings ſhould be produced to prove the principal facts in this letter of *A. M.*'s, who would repreſent the whole as enthuſiaſm and deluſion.

What opinion Mr. *Turell* had of perſons of this gentleman's ſpirit, is evident from the fourth page of the ſame preface, which the compilers of the pamphlet could not but ſee. His words are theſe, "As for the profane triumphs of the oppoſers, (of ſuch I mean) who attribute the whole of this glorious ſcene to the devil, or wild enthuſiaſm, a heated imagination, &c. I deteſt their opinion, though I am far from judging their ſtate. I am confident that of the many that I have diſcourſed with under the common impreſſions (two or three excepted) they have been all wrought upon in a way agreeable to the goſpel: and juſt as I ſhould have deſired ſome years ago. And I muſt teſtify, to the glory of GOD, and his ſovereign rich grace, that I do

I do behold the diſtinguiſhing marks of God's ſpirit on many. My brethren, let us pray for the preſervation, revival, progreſs, and univerſal ſpread thereof." In page 14 of his directions, he ſays, "I charitably believe, ſome ſcores in this place have been ſeriouſly wrought upon; and the far greater part of them have declared, God has made me the happy inſtrument of their awakening." And, page 18, ſays he, "the names of *Whitefield* and *Tennent*, (though liable to err) I have once and again mentioned to you with honour; they have been raiſed by God to do abundance of good." How does this agree with the account Mr. *A. M.* gives of the ſpirit raiſed by us, and with that ſcandalous character he gives of Mr. *Tennent* in particular; and when theſe quotations are parts alſo of one of the treatiſes, out of which one of the extracts mentioned in the appendix is taken, and are written by one of thoſe eminent miniſters whoſe writings are referred to, to prove the principal facts recorded in Mr. *A. M.*'s letter.

But what ſurpriſes me moſt of all is, that they ſhould extract any thing from Mr. *Parſons* to prove Mr. *A. M.*'s matters of fact. Indeed, in the paſſage cited from him, page 41 of the pamphlet, to uſe the words in the *Glaſgow Weekly Hiſtory*, No. 35. I ſee only a warning againſt raſhly concluding perſons to be in a converted ſtate; becauſe, ſome who have been thus well judged of do afterwards fall away into errors, or appear to be deluded, or turn out impoſtors; and the warning enforced by an inſtance, and indeed but by one inſtance, of a perſon who was a viſionary. Mr. *Parſons*'s caution to others againſt concluding too raſhly that people are converted, is a preſumption, that he is cautious in that matter himſelf; yet in this very ſermon of Mr. *Parſons*'s, out of which the extracts mentioned in the appendix are taken, he ſays, page 44, "I hope not leſs than an hundred and fifty ſouls are converted in about nine months paſt:" though his pariſh is ſmall, conſiſting only of 120 families. I could heartily wiſh that the whole ſermon was printed; it is directly levelled in many parts of it againſt perſons of Mr. *A. M.*'s ſpirit and ſentiments, and is intended as a needful caution for thoſe lately converted, to avoid extremes, and take care to walk conſiſtently. He has all along been a great promoter of this work: in a letter dated *December* 16, 1741, to Dr. *Colman*

and

and which is printed in the *Weekly History*, he mentions a most wonderful effusion of the Holy Ghost in his congregation. In that letter he makes an honourable mention of Mr. *Tennent*. "I have reason, says he, to bless the LORD that he sent him for our help; and indeed by an enquiry since, I find his labours were blessed to give a more general shock than appeared at the very time."

The other eminent ministers sermons I have not yet met with: but I have great reason to believe they have been treated in the same manner: the time would fail me, dear Sir, to send you all the vouchers that might be produced for the glorious work in *New-England*. Messrs. *Webb*, *Cooper* and *Prince*, in a preface to a sermon by Mr. *M'Gregor*, a presbyterian minister, and which I hope also will be reprinted, speak nobly of it. Mr. *Edwards*'s sermon I think is most admirable, and answers all the objections that Mr. *A. M.* or others can make against it. In short, if any work had all marks of a divine signature, this undoubtedly has.

When I consider how Mr. *A. M.* so quarrels with it, and endeavours to represent it in so ridiculous a light, I cannot but wish he may consider *Rom.* viii. 7. 1 *Cor.* ii. 14. "The carnal mind is enmity against GOD; and the natural man discerneth not the things of the spirit of GOD, because they are spiritually discerned." The sum of the matter seems to be this; there has been a great and marvellous work in *New-England:* but, as it should seem, by the imprudences of some, and the over-boiling zeal of others, some irregularities have been committed in several places, which Mr. *Tennent* himself, in a letter to Mr. *Parsons*, printed in the *Boston Gazette*, has borne his testimony against, as strongly as any of these eminent ministers. This, dear Sir, is nothing but what is common. It was so in *Old-England* some few years ago. Many young persons there, ran out before they were called: others were guilty of great imprudences. I checked them in the strictest manner myself, and found as they grew acquainted with the LORD JESUS, and their own hearts, the intemperance of their zeal abated; and they became truly humble walkers with GOD. After a gathering, there will always be a sifting time: and the church is generally shaken before it is settled. But must the whole work of GOD be condemned as

enthusiasm

enthuſiaſm and deluſion becauſe of ſome diſorder! No, I wiſh with all my ſoul, that thoſe who extracted from Mr. *Parſons*, had obſerved what he ſays, page 41, and 42. "It is very much to be feared, ſays he, (ſpeaking to perſons who cried down the whole work of GOD becauſe of the imprudences and miſcarriages of a few) "that you are ſtrangers to the ſanctifying influences of the Holy Ghoſt, when you can ſo eaſily paſs over the table of the rich dainties which GOD ſpreads for his own children, which while they feaſt upon, their ſouls are drawn out in rivers of pleaſure and love; and like the crow, light upon, and greedily pick up, every bit of filthy carrion you can meet with."

Dear Sir, as I allow you to publiſh my letter; out of compaſſion to the compilers and publiſhers of the pamphlet, I cannot but expreſs my concern, that they may ſeriouſly conſider, whether this mentioned by Mr. *Parſons* be not directly their caſe. And that they may take heed leſt the GOD of this world may have blinded their eyes: ſince they had this and the other ſermons before them, they muſt ſin againſt light and knowledge in publiſhing ſuch a tract. And therefore, to uſe the words of Mr. *Parſons* in his ſermon, page 42. "It is not poſſible that you ſhould be innocent, but on the contrary plunge yourſelves under amazing guilt, by ſuch a dreadful conduct. Whilſt you ſtand amazed at the rings of the wheels, as things too high and dreadful for you; whilſt you know not what to make of the effuſions of the Holy Spirit, but are blundering at every thing amiſs; when GOD is working a work of his aſtoniſhing grace before your eyes which you will not believe; beware leſt that come upon you, which is ſpoken of in the prophets, "Behold, ye deſpiſers, and wonder and periſh!" Dear immortal ſouls, I beſeech and perſuade you, by the mercies of GOD and the aſtoniſhing love of the LORD JESUS CHRIST, that you would not ſacrifice the operations of the bleſſed Spirit to your own prejudice, by means of our imperfections: I beſeech and charge you by the coming of the great Jehovah in the word of his grace, that you do not deſpiſe his glorious name, and the riches of his mercy, now offered to you. I charge and admoniſh you by the dignity and worth of your immortal ſouls; by the powerful impreſſions of an approaching change; by the certain tremendous

appearing of the Great Judge; by the inexpreſſible agonies of hell, and inconceivable joys of an everlaſting heaven, that you do no longer reject, nor once more cavil againſt the glorious intereſt and kingdom of the bleſſed JESUS triumphing at this day, and inviting the miſerable ſlaves of the devil, to become the happy ſubjects of it. I warn and charge you before the great GOD, and the LORD JESUS CHRIST, and the holy Angels, upon your peril, that you take diligent heed to theſe things. And if you reject to hear, if you dare reject, or boldly deſpiſe the admonition, remember you are anſwerable at the great tribunal, and muſt expect a moſt fearful ſhare of torments among the damned world, for ſuch unſpeakable guilt."

Thus ſpeaks this great and good man: my heart warmed, dear Sir, whilſt I was reading his diſcourſe; it is cloſe, ſuccinct and powerful: how could the publiſhers, after reading ſuch a dreadful warning, print any thing out of his ſermon, to prove the work in *New-England*, to be enthuſiaſm? I would heartily join with him and the other miniſters in *New-England*, was I there, in bearing a faithful teſtimony againſt any thing that I might judge to be inconſiſtent with the precious rules of the holy ſcriptures. At the ſame time I pray, that even the miniſters themſelves may act with the ſame caution they recommend to their people, and then I doubt not but we ſhall ſee a happy end put to what may now be irregular or diſorderly. The dear Redeemer has aſſured us, "that the gates of hell ſhall never prevail againſt his church." He will cauſe that all things ſhall work together for her good. The wrath of man ſhall turn to his praiſe, and the remainder of it ſhall he reſtrain; he will bring order out of confuſion, and the church ſhall be more than conqueror through his love. I will therefore conclude this long letter, with the words of the pſalmiſt in the ſecond pſalm,

Why rage the heathen? and vain things,
Why do the people mind?
2. Kings of the earth do ſet themſelves,
And Princes are combin'd
To plot againſt the LORD, and his
Anointed, ſaying thus,

3. Let

3. Let us aſunder break their bands,
And caſt their cords from us.
4. He that in heaven ſits, ſhall laugh:
The LORD ſhall ſcorn them all.
5. Then ſhall he ſpeak to them in wrath,
In rage he vex them ſhall.
6. Yet notwithſtanding I have him
To be my King appointed,
And over Sion, my holy hill,
I have him King anointed.

Upon this aſſurance, I reſt in peace, and am, reverend and dear Sir, in the kingdom and patience of JESUS,

Your affectionate and obliged friend,
brother and ſervant,
G. W.

By way of P. S. to this letter, give me leave to ſend you a copy of the preface to Mr. *M'Gregor*'s ſermon, to which I have referred in my letter, and which is ſigned by three eminent miniſters of *Boſton*. Dated, *Boſton, Jan.* 12, 1742. This will give you a clear inſight into what body of doctrines is profeſſed and taught by the promoters of this work: how far they are from bigotry, and alſo may explain how the remaining violent oppoſers of thoſe doctrines came to be ſo much exaſperated.

The PREFACE to Mr. M'GREGOR's Sermon.

AS all the proteſtant churches in *Europe*, both *Epiſcopalian* and *Preſbyterian*, happily agreed at the time of the Reformation in the ſcripture doctrines of grace, as appears by the publiſhed harmony of their confeſſions; in particular, the church of *Scotland* in 1560, the church of *England* in 1562-3, and the church of *Ireland* in 1616; ſo it muſt be owned that the Preſbyterians have generally perſevered in a ſteady adherence to the original doctrines of the Reformation, to the preſent day.

And as the Aſſembly's ſhorter catechiſm has been all along agreeable to the known principles of the *New-England* churches, and has been generally received and taught in them,

them, as a ſyſtem of chriſtian doctrine agreeable to the Holy Scriptures, wherein they happily unite; it is a great pleaſure to us, that our Preſbyterian brethren who come from *Ireland* are generally with us in theſe important points, as alſo in the particular doctrines of experimental piety ariſing from them, and the wondrous work of GOD agreeable to them, at this day making its triumphant progreſs through the land; all now happily combining to illuſtrate and confirm each other in ſo glaring and ſtrong a manner as is irreſiſtible to ſerious and unprejudiced beholders; and has already forced many men of clear minds, ſtrong powers, conſiderable knowledge, and firmly riveted in Arminian and Socinian tenets, to give them all up at once, and yield to the adorable ſovereignty and irreſiſtibility of the Divine Spirit in his ſaving operations on the ſouls of men.

For to ſee on the one hand, ſuch men as theſe, ſome of them of licentious lives, long inured in a courſe of vices, and of high ſpirits, coming to the preaching of the word, ſome only out of curioſity, others with a ſtrong antipathy and meer deſign to get matter of cavilling and banter; all at once, in oppoſition to their inward enmity, reſolutions and reſiſtances, to fall under an unexpected and hated power; to have all the ſtrength of their reſolution and reſiſtance taken away; to have ſuch an inward view of the horrid wickedneſs not only of their lives, but alſo of their hearts, with their exceeding great and immediate danger of eternal miſery, as has amazed their ſouls and thrown them into diſtreſs unutterable, yea forced them to cry out in the aſſemblies with the greateſt agonies: and then in two or three days, and ſometimes ſooner, to have ſuch unexpected and raiſed views of the infinite grace and love of GOD in CHRIST, as have enabled them to believe in him, lifted them at once out of their diſtreſſes, filled their hearts with admiration, and joy unſpeakable, and full of glory, breaking forth in their ſhining countenance and tranſporting voices to the ſurpriſe of thoſe about them: and to ſee them kindling up at once, into a flame of love and praiſe to GOD, an utter deteſtation of their former courſes and vicious habits; yea by ſuch a deteſtation the very power of thoſe habits at once receive a mortal wound: in ſhort, to ſee their high ſpirits on a ſudden humbled, their hard hearts made tender, their

averſion

averſion from the Holy GOD now turned into a powerful and prevailing bent to contemplate upon him as revealed in CHRIST, to labour to be like him in holineſs, to pleaſe and honour him by an univerſal and glad conformity to his will and nature, and promote his holy kingdom in all about them; loving them, forgiving them, aſking forgiveneſs of them, abounding in acts of juſtice and charity, in a meek and condeſcending carriage towards the meaneſt, and aſpiring after higher ſanctity.

And to ſee other gentlemen of the like knowledge, parts and principles, and of ſober, juſt and religious lives, as far as their meer reaſon with outward revelation are able to carry them, and prepoſſeſſed againſt this work as imagined enthuſiaſm, yet at once ſurprizingly to find themſelves intirely deſtitute of that inward ſanctity, and ſupreme love to GOD, and holineſs, which the goſpel teaches as abſolutely needful to ſee the kingdom of grace and glory; to find themſelves no more than conceited Phariſees, who had been working out a righteouſneſs of their own for juſtification; and to have a clear diſcovery of their inward enmity to CHRIST, and the nature and way of redemption by him, with the native vileneſs of their hearts and lives, they had never ſeen before: in ſhort, to find themſelves yet unrenewed in the ſpirit of their minds, and under the heavy wrath and curſe of GOD; to open into the clear diſcovery of their paſt deluſions; to find the hardneſs of their hearts, the blindneſs of their minds, and their utter impotence to convert themſelves, or believe in CHRIST; to loſe all their former confidence, give up their beloved ſchemes, ſee themſelves undone and helpleſs, and ſink into a great diſtreſs: and then condemning themſelves as guilty wretches, humbly lying at the foot of abſolute and ſovereign Grace, and looking up to CHRIST the only Mediator to reconcile them to the glorious GOD; to juſtify them wholly by his own moſt perfect righteouſneſs, and to enlighten, quicken, ſanctify, dwell in, and govern them by his Almighty Spirit; and there to wait till they find a new and mighty life and power come into their ſouls, enabling them to embrace, truſt in, and love this divine Redeemer, rejoice with ſatisfaction in him, and perform every kind of duty both to GOD and man with pleaſure, and with quite another frame and ſpirit than before.

Such

Such great and ſudden turns as theſe, are as evident demonſtration as we can poſſibly conceive of the truth of the inſpired ſcriptures, and in particular of thoſe ſcripture doctrines, of the ſovereign and victorious grace of CHRIST, received and taught among us: we ſee with our eye, that when he rideth forth on the word of truth, conquering and to conquer, his right-hand teaches terrible things. He makes his arrows ſo ſharp and piercing in the hearts of his ſtouteſt enemies, as oblige them to fall down under him; and when the day of his power comes on any people, he makes the moſt obſtinate to be moſt gladly willing and obedient to him. And theſe *principles of grace*, and theſe *works of* GOD, do moſt invincibly confirm each other.

And though it muſt be owned with ſorrow, that ſome few who ſee theſe wondrous works continue unconvinced, yet this is no more ſtrange than that ſome of the moſt learned and religious men, as were the Scribes and Phariſees, who ſaw the wondrous works of CHRIST on earth, yet continued unconvinced that they were the works of GOD, yea purſued him with unrelenting enmity and violence. However, it is a reviving conſolation to us, that as this work ſurprizingly goes on from town to town, it goes on more and more to ſilence the moſt fierce oppoſers: though mighty oppoſitions riſe at firſt, it bears them down before it, and our more mighty Saviour ſeems reſolved to go on ſtill from conquering to conquer.

In vain do its remaining enemies attempt to brand it with the name enthuſiaſm. For this is like the gentile *Romans* branding the *Jewiſh* religion with the hated name of ſuperſtition; and if this work is truly enthuſiaſm, then we have been wholly miſtaken in the meaning of the word: and what they call enthuſiaſm, is a glorious and bleſſed work of GOD, moſt powerfully and ſuddenly changing the very hearts and lives of men; making them in a great degree like to CHRIST in love, and righteouſneſs, and holineſs, and meekneſs, and humility; filling their hearts with holy joy, and their mouths with praiſes.

But we muſt remit the remaining oppoſers to the law and teſtimony of GOD himſelf in the inſpired oracles; as doth our reverend and dear brother the author of the following

valuable ſermon. And we are glad on this occaſion to join our teſtimony with him, both to the ſame doctrines of grace, and to the wondrous work of GOD agreeable to them; as alſo to declare our great ſatisfaction to ſee him and others of our ſaid preſbyterian brethren concurring with us in them; with our apprehenſion that our uniting in theſe important points, is ſuch a powerful band of union in chriſtian love and fellowſhip, as ſhould overcome the remains of every kind of prejudice that may yet ſubſiſt among our people: and our earneſt wiſhes, that with a tender and meek forbearance of each other in different ſentiments about church order and government, we may all unite in maintaining and promoting theſe more excellent and momentous points of grace, and vital piety.

Boſton, Jan. 12, 1742.

THOMAS PRINCE,
JOHN WEBB,
WILLIAM COOPER.

A BRIEF

ACCOUNT

OF THE

Occaſion, Proceſs, *and* Iſſue,

Of a Late

TRIAL

AT THE

ASSIZE held at GLOUCESTER, *March* 3, 1743.

BETWEEN

Some of the People called METHODISTS, Plaintiffs,

AND

Certain Perſons of the Town of MINCHIN-HAMPTON, in the ſaid County, Defendants.

IN A

LETTER to a FRIEND.

And when the town-clerk had appeaſed the people, he ſaid, Ye men of Epheſus, *what man is there that knoweth not how that the city of the* Epheſians *is a worſhipper of the great goddeſs* Diana, *and of the image which fell down from* Jupiter. *Seeing then that theſe things cannot be ſpoken againſt, ye ought to be quiet, and to do nothing raſhly. For ye have brought hither theſe men, which are neither robbers of churches, nor yet blaſphemers of your goddeſs. Wherefore if* Demetrius, *and the craftſmen which are with him, have a matter againſt any man, the law is open, and there are deputies; let them implead one another. But if ye enquire any thing concerning other matters, it ſhall be determined in a lawful aſſembly. For we are in danger to be called in queſtion for this day's uproar, there being no cauſe whereby we may give an account of this concourſe.*

Acts xix. 35—40.

A BRIEF

ACCOUNT, &c.

My dear Friend, *London, March* 12, 1744.

ON *Thurſday* evening I came hither from the *Glouceſter* aſſizes, where I have been engaged in a trial between ſome of thoſe who are called Methodiſts, and ſome violent rioters. Perhaps this news may a little ſtartle you, and put you upon enquiry (as it hath done ſome others) "How we came to go to law with our adverſaries, when it is our avowed principle to ſuffer patiently for the truth's ſake?" I will tell you, my dear friend: though perhaps there is nothing in the world more abuſed than the law, and there are very few that go to law out of a proper principle; yet we hold, that there is a proper uſe of it, and the law is good, when uſed lawfully. Whether or know we have uſed it lawfully in the preſent caſe, I ſhall leave my friend to judge, after I have told him the motives that induced us to engage in it.——The Methodiſts, you know, are every where accounted enthuſiaſts, in the worſt ſenſe of the word; but though they are accounted ſuch, yet they would not be enthuſiaſts in reality. Now we look upon it to be one ſpecies of enthuſiaſm, to expect to attain an end, without making uſe of proper means. We alſo think, that believers ſhould be very careful not to be fond of ſuffering perſecution, when they may avoid it, by making application to the high powers. We are likewiſe of opinion, that good chriſtians will be good ſubjects, and conſequently it is their duty, as much as in them lies, to put a ſtop to every thing, in a rightful way, that may prove deſtructive to the king or the government under which they live. Chriſtian miniſters, in particular, we think, ought to conſider the weakneſs of people's grace, and, in pity to precious ſouls, do what they can to remove every thing out of the way, that may diſ-

courage or prevent poor people's hearing the everlaſting gof pel. Theſe conſiderations, my dear friend, for ſome tim paſt, have led me to examine whether the *Methodiſts* in gene ral (and I myſelf in particular) have acted the part of goo ſubjects, and judicious chriſtian miniſters, in ſo long neglect ing to make an application to the ſuperior courts, and puttin in execution the wholeſome laws of the land, in order to pre vent thoſe many dreadful outrages which have been committe againſt us. I need not deſcend to particulars. Our *Week Hiſtory* is full of them; and before that came out, ſeveral c our brethren, both in *England* and *Wales*, have received muc damage from time to time, and been frequently in great ha zard of their lives. *Wiltſhire* has been very remarkable fe mobbing and abuſing the Methodiſts; and, for about te months laſt paſt, it has alſo prevailed very much in *Glouceſter ſhire*, eſpecially at *Hampton*, where our friend Mr. *Adams* h a dwelling-houſe, and has been much bleſſed to many peopl This diſpleaſed the grand enemy of ſouls, who ſtirred u many of the baſer ſort, privately encouraged by ſome of higher rank, to come from time to time, in great number with a low-bell and horn, to beſet the houſe, and beat ar abuſe the people. About the beginning of *July* laſt, the oppoſition ſeemed to riſe to the higheſt. For ſeveral da they aſſembled in great bodies, broke the windows, and mob bed the people to ſuch a degree, that many expected to b murdered, and hid themſelves in holes and corners, to avoi the rage of their adverſaries. Once, when I was there, the continued from four in the afternoon till midnight, rioting giving loud huzzas, caſting dirt upon the hearers, and makin proclamations, "That no Anabaptiſts, Preſbyterians, &c ſhould preach there, upon pain of being firſt put into a ſkin pit, and afterwards into a brook." At another time the pulled one or two women down the ſtairs by the hair of thei heads. And on the 10th of *July* they came, to the number c near a hundred, in their uſual way, with a low-bell and horn about five in the afternoon, forced into Mr. *Adams*'s houſe and demanded him down the ſtairs whereon he was preaching took him out of his houſe, and threw him into a ſkin-pit fu of noiſome things and ſtagnated water. One of our friend named *Williams*, aſking them, "If they were not aſhamed t

ſerve an innocent man ſo?" they put him into the ſame pit twice, and afterwards beat him, and dragged him along the kennel. Mr. *Adams* quietly returned home, and betook himſelf to prayer, and exhorted the people to rejoice in ſuffering for the ſake of the goſpel. In about half an hour, they came to the houſe again, dragged him down the ſtairs, and led him away a mile and a half to a place called *Bourn-brook*, and then threw him in. A ſtander-by, fearing he might be drowned, jumped in and pulled him out; whereupon another of the rioters immediately puſhed him into the pool a ſecond time, and cut his leg againſt a ſtone, ſo that he went lame for near a fortnight. Both the conſtable and juſtices were applied to, but refuſed to act; and ſeemed rather to countenance the mobbing, hoping thereby *Methodiſm* (as they called it) would be put a ſtop to, at leaſt at *Hampton*. For a ſeaſon they gained their end. There was no preaching for ſome time, the people fearing to aſſemble on account of the violence of the mob. Upon my return to town, I adviſed with my friends what to do. We knew we wanted to exerciſe no revenge againſt the rioters, and yet we thought it wrong that the goſpel ſhould be ſtopped by ſuch perſons, when the government under which we lived countenanced no ſuch thing; and alſo, that it was abſurd to thank GOD for wholeſome laws, if they were not to be made uſe of. We knew very well, that an Apoſtle had told us, that magiſtrates were ordained for the puniſhment of evil doers; and that they bear not the ſword in vain. We were alſo fearful, that if any of our brethren ſhould be murdered by future riotings (as in all probability they might), we ſhould be acceſſary to their death, if we neglected to tie up the rioters hands, which was all we deſired to do. Beſides, we could not look upon this as allowed perſecution, ſince it was not countenanced by the laws of the land, and we might have redreſs from theſe rioters and inferior magiſtrates, by appealing to *Cæſar*, whoſe real friends and loyal ſubjects we judged ourſelves not to be, if we ſuffered his laws to be publicly trampled under foot by ſuch notorious rioting; and which, though begun againſt the Methodiſts, might terminate in open rebellion againſt King *George*. For theſe and ſuch like reaſons, we thought it our duty to move for an information in the *King's-Bench* againſt five of the ring-

leaders, and fixed upon the riot which they made on *Sunday July* 10, when they put Mr. *Adams* and *Williams* into th ſkin-pit and brook. But before this was done, I wrote a le ter to one whom they called Captain, deſiring him to infor his aſſociates, " That if they would acknowledge their faul pay for curing a boy's arm, which was broken the night was there, and mend the windows of Mr. *Adams*'s houſe, w would readily paſs all by; but if they perſiſted in their reſo lutions to riot, we thought it our duty to prevent their doing and others receiving, further damage, by moving for an in formation againſt them in the *King's-Bench*." I alſo ſent copy of this letter to a miniſter of the town, and to a juſtic of the peace, with a letter to each from myſelf: but all i vain. The rioters ſent me a moſt inſolent anſwer, wrote m word, " They were in high ſpirits, and were reſolved ther ſhould be no more preaching in *Hampton*." Finding ther *irreclaimable*, we moved the next term for a rule of court in the *King's-Bench* to lodge an information againſt five of th ring-leaders, for the outrage committed, violence offered, and damage done to Mr. *Adams* and *Williams*, on *Sunday*, *July* 10. The rioters were apprized of it, appeared by their council, and prayed the rule might be enlarged till the next term. I was granted. In the mean while they continued mobbing broke into Mr. *Adams*'s houſe one *Saturday* night at eleve o'clock, when there was no preaching, made thoſe that wer in bed get up, and ſearched the oven, cellar, and every corne of the houſe, to ſee whether they could find any Methodiſt Some time after, they threw another young man into a mud pit three times ſucceſſively, and abuſed the people in a dread ful manner. The next term came on. We proved our accu ſations by twenty-ſix affidavits; and the defendants makin no reply, the rule was made abſolute, and an informatio filed againſt them. To this they pleaded NOT GUILTY and, according to the method in the crown-office, the caul was referred to the aſſize held at *Glouceſter*, *March* 3d.—— Thither I went, and on *Tueſday* morning laſt the trial cam on. It was given out by ſome, " That the Methodiſts wer to loſe the cauſe, whether right or wrong." And I believ the Defendants depended much on a ſuppoſition, that th gentlemen and jury would be prejudiced againſt us. W

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were eaſy, knowing that our Saviour had the hearts of all in his hands. Being aware of the great conſequences of gaining or loſing this trial, both in reſpect to us and the nation, we kept a day of faſting and prayer through all the ſocieties both in *England* and *Wales*. Our *Scotch* friends alſo joined with us, and chearfully committed our cauſe into his hands by whom kings reign and princes decree juſtice. We had about thirty witneſſes to prove the riot and facts laid down in the information. Our council opened the cauſe (as I heard, being not preſent when the trial begun) with much ſolidity and ſound reaſoning: they ſhewed, "That rioters were not to be reformers; and that his Majeſty had no where put the reins of government into the hands of mobbers, or made them judge or jury." One of them in particular, with great gravity reminded the gentlemen on the jury of the advice of *Gamaliel*, a doctor of the law, recorded *Acts* v. 38, 39. "Refrain from theſe men, and let them alone; for if this council, or this work, be of men, it will come to nought: but if it be of GOD, ye cannot overthrow it, leſt haply ye be found even to fight againſt GOD." Our witneſſes were then called. I came into court when the ſecond witneſs was examining. Mr. *Adams* and four more (three of which were not called Methodiſts) ſo clearly proved both the riot and the facts laid to the charge of the Defendants, that the Judge was of opinion there needed no other evidence. The council for the Defendants then roſe, and exerted a good deal of oratory, and I think ſaid all that could well be ſaid, to make the beſt of a bad matter. One urged, "That we were enthuſiaſts, and our principles and practices had ſuch a tendency to infect and hurt the people, that it was right, in his opinion, for any private perſon to ſtand up and put a ſtop to us; and whoever did ſo, was a friend to his country." He ſtrove to influence the jury, by telling them, "That if a verdict was given againſt the Defendants, it would coſt them two hundred pounds: that the Defendants rioting was not premeditated; but, that coming to hear Mr. *Adams*, and being offended at his doctrine, a ſudden quarrel aroſe, and thereby the unhappy men were led into the preſent fray, which he could have wiſhed had not happened; but however it did not amount to a riot,

were ſubjects, and rioters were not to be their reformers."—— He alſo reminded them of the dreadful ill conſequences of rioting at any time, much more at ſuch a critical time as this; that rioting was the fore-runner of, and might end in, rebellion; that it was felony, without benefit of clergy, to pull down a meeting-houſe; and, for all as he knew, it was high-treaſon to pull down even a bawdy-houſe. That this information came from the *King's-Bench*; that his Majeſty's juſtices there thought they had ſufficient reaſon to grant it; that the matters contained in it had been evidently proved before them, and conſequently they ſhould bring all the Defendants in guilty."

Upon this the jury were deſired to conſider of their verdict. There ſeemed to be ſome little demur amongſt them. His Lordſhip perceiving it, informed them, "They had nothing to do with the damages, (that was to be referred to the *King's-Bench*) they were only to conſider whether the Defendants were guilty or not." Whereupon, in a few minutes, they gave a verdict for the proſecutors, and brought in all the Defendants, "guilty of the whole information lodged againſt them." I then retired to my lodgings, kneeled down, and gave thanks, with ſome friends, to our all-conquering *Emmanuel*. Afterwards I went to the inn, prayed, and returned thanks with the witneſſes, exhorted them to behave with meekneſs and humility to their adverſaries, and after they had taken proper refreſhment ſent them home rejoicing. In the evening I preached on thoſe words of the Pſalmiſt, "By this I know, that thou favoureſt me, ſince thou haſt not ſuffered mine enemy to triumph over me." GOD was pleaſed to enlarge my heart much. I was very happy with my friends afterwards, and the next morning ſet out for *London*, where we have had a bleſſed thankſgiving ſeaſon, and from whence I take the firſt opportunity of ſending you as many particulars of the occaſion, progreſs, and iſſue of our trial, as I can well recollect. What report his Lordſhip will be pleaſed to make of the caſe, and how the Defendants will be dealt with, cannot be known till next term; when I know I ſhall apprize you of it, as alſo of our behaviour towards them.——In the mean while let me entreat

you

you to give thanks to the bleſſed JESUS in our behalf, and to pray that his word may have free courſe, may run and be glorified, and a ſtop be put to all ſuch rebellious proceedings. I remain, Sir,

Your very affectionate friend, and humble ſervant,

GEORGE WHITEFIELD.

*** For more particulars of this affair, ſee Vol. II. Letters 526, 527, 529, 545, 549, and 550.

A LET-

A

LETTER

TO THE

Rev^d. THOMAS CHURCH, M. A.

Vicar of BATTERSEA, and Prebendary of St. PAUL's;

IN

ANSWER

TO HIS

Serious and Expoſtulatory LETTER

TO THE

Rev^d. GEORGE WHITEFIELD,

On Occaſion of his late LETTER to the Biſhop of LONDON, and other Biſhops.

A

LETTER, &c.

London, May 22, 1744.

Reverend Sir,

I Have read your expoſtulatory letter, and thank you for prefixing your name. Had the author of the obſervations been ſo ingenuous, he would have ſaved you and me ſome trouble; but as he hath not, and the pamphlet was publiſhed in ſuch a way, I cannot think myſelf juſtly chargeable with ill-manners or cenſoriouſneſs, for treating him and their Lordſhips concerned, in the manner I have done. Our Saviour dealt always very plainly with the rulers of the *Jewiſh Church*; and when one was offended, and ſaid, "Maſter, thus ſaying, thou reproacheſt us alſo," he was ſo far from recanting, that he ſaid, "And woe unto you alſo ye lawyers." In the ſame ſpirit, the proto-martyr *Stephen* addreſſed himſelf to the *Jewiſh Sanhedrim*, and ſaid unto them, "Ye ſtiff-necked and uncircumciſed in hearts and ears, ye do always reſiſt the Holy Ghoſt; as your fathers did, ſo do ye." And however ſhocking, Rev. Sir, it may appear to you, (page 43d of your letter) for us to urge our LORD's example and his bleſſed apoſtles, yet I think it quite conſiſtent for a miniſter, who has received an apoſtolical commiſſion at his ordination, "Receive thou the Holy Ghoſt now committed unto thee by the impoſition of our hands, &c," to make uſe of the example of our LORD and his apoſtles, in vindication of his conduct; becauſe CHRIST left us an example, that we might follow his ſteps; and we are called to be followers of the apoſtles, as they were of JESUS CHRIST. I know not how to give flattering titles, and therefore muſt ſtand to it, that

they are falſe witneſſes, however dignified or diſtinguiſhed, and lay to my charge a thing that I know not, who tax me with being an *open defier of government*, for preaching in the fields. Neither do I think I have wronged the author of the obſervations at all, by inſinuating, "That the deſign and ſcope of this pamphlet was to repreſent the proceedings of the Methodiſts as dangerous to the church and ſtate, in order to procure an act of parliament againſt them, or oblige them to ſecure themſelves by turning diſſenters." That this was his drift, (at leaſt that he intended to move the government againſt the Methodiſts in general, and me in particular) I think appears quite plain from a little two-penny paper lately publiſhed, (I ſuppoſe by the ſame anonymous author) wherein he declares, "That though Mr. *Whitefield* has pleaded in behalf of the Methodiſts, that they are an harmleſs and loyal people, yet 1ſt. He cannot poſſibly be ſuppoſed to know all the perſons, or even one tenth part of thoſe preſent at his meetings of 30, 50, or 80000. —2d. When he appoints or holds a meeting, all people are at liberty to come, and to carry on ſuch purpoſes as they think proper.—3d. Such a free and ſafe reſort for great multitudes to one place, ſubject to no controul or examination, is doubtleſs a great opportunity put into the hands of ſeditious perſons to raiſe diſturbances." He adds, "How conſiſtently with the act of toleration, or with what ſafety to the public, theſe field-preachings may be continued, let the world judge." If this be not intended to move the government againſt me, ſurely there was never a motion made againſt any man living; but with what little ſhew of true reaſoning I need not mention. Let the world judge.

Here lies the point, Rev. Sir: the generality of the clergy are offended in their hearts, that his majeſty is ſo mild towards his harmleſs and loyal people the Methodiſts. They have denied the Methodiſt preachers the uſe of their churches, and think, if field-preaching was put a ſtop to, Methodiſm, as they term it, would be leſs extenſive. But were they to gain their point, and the preachers to be bound, yet perhaps after all they would find themſelves miſtaken, for the word of GOD would not be bound. And I remember a ſaying of the then Lord Chancellor to that holy martyr *Bradford*, "Thou

haſt done more hurt (as he called it) by thy letters and exhortations ſince thou haſt been in priſon, than thou ever didſt before." However this be, field-preaching is at preſent the clergy's eye-ſore. Hence they raiſe a clamour that it is unlawful. We deny it. We ſay the act of toleration urged againſt us is nothing to the purpoſe, for we are true members of the eſtabliſhed church; and that if we were not (*quod magnâ mercenter Atridæ*) yet the trial of *Mede* and *Pen* is an adjudged caſe. But ſtill, if you or any other perſon pleaſe to move for an information againſt me, for preaching in a field, or a ſtreet, though I purpoſe to go abroad ſhortly, yet I ſhall think it my duty to ſtay ſome time, to make a legal defence. But if not, henceforward whatever queſtions may be put to me in print, about the lawfulneſs of field-preaching, they will lie unanſwered.

Not that I think it is barely field-preaching that gives the generality of the clergy ſuch offence. No, it is the doctrine that I preach there, that is the grand cauſe of their contending with me. You are pleaſed, Rev. Sir, to ſay (Page 39th) "That I have revived the old *Calviniſtical diſputes* concerning predeſtination, &c." (I ſuppoſe you mean juſtification by faith alone, the imputed righteouſneſs of JESUS CHRIST, man's utter inability to turn to GOD, or to do good works, &c.) "Which you ſay had happily ſlept for ſo many years." But if this be my ſhame, I glory in it. For what is this but reviving the eſſential articles of the *Church of England*, which undoubtedly are Calviniſtical, and which, by your own confeſſion, have happily ſlept for ſo many years? This is too true. But however you may count this a happineſs, yet in my opinion it is one of the greateſt judgments that has befallen our nation. And if it had not been for the remnant of free-grace, diſſenting miniſters, (ſtiled by the author of the obſervations, diſſenting teachers) and the little flock of the Methodiſt preachers, that the LORD JESUS has raiſed up and preſerved amongſt us, many of the eſſential doctrines of the articles of the Church of *England* might have, as you term it, happily ſlept many years more.

Theſe, Rev. Sir, are the real ſentiments of my heart. I think they are founded on truth and ſoberneſs. And if ſo, blame me not, as you do (page 21ſt) for comparing the

Church of *England*, as it now ſubſiſts, to a *leaky ſhip*. For is it not too evident that ſhe is not only leaky, but really *ſinking*, when ſeveral of the Right Reverend the Biſhops, and a prebendary of *St. Paul's*, can openly plead for works being a condition of our juſtification in the ſight of GOD? This was the particular charge my Lord of *London* gave his clergy in his laſt paſtoral letter, "So to explain the doctrine of juſtification by faith alone, as not to exclude good works from being a condition of our juſtification." Was the great apoſtle of the Gentiles now living, what anathema's would he pronounce againſt ſuch *Judaizing* doctrine? Was *Luther* on earth, how would he thunder againſt ſuch a charge? For he calls juſtification by faith alone, *articulus ſtantis aut cadentis eccleſiæ*. This is the great fundamental point in which we differ from the church of *Rome*. This is the grand point of contention between the generality of the eſtabliſhed clergy, and the Methodiſt preachers: we plead for free juſtification in the ſight of GOD, by faith alone, in the imputed righteouſneſs of JESUS CHRIST, without any regard to works paſt, preſent, or to come. You (*Bellarmine* like) are for making your works, conditions (page 17th); "And joining your honeſt, though imperfect endeavours to ſerve and pleaſe your Maker, with a hearty truſt and confidence in his everlaſting mercies," (page 42.) You ſay, (page 58th) we are very far from building wholly on our morality;" we ſay, our morality is not to be built on at all, but that "CHRIST is the end of the law for righteouſneſs to every one that believeth." This, you think, is one of my errors. But if it be an error, it is a ſcriptural error; and ſo plainly taught in the eleventh article of our church, that he that runs may read: and however you may blame me for inſinuating, "That ſome of the clergy may adhere to his majeſty only for his preferments, and conſequently not appear altogether ſo hearty in a time of danger;" yet I cannot think it an inſtance of hard-judging at all. For if perſons can deliberately ſubſcribe to the doctrines of juſtification by faith alone, and other articles that are purely *Calviniſtical*, yet ſo explain them away as plainly to prove they ſcarce believe a word of them, I ſhould not wonder if they turned *Jacobites*, or went over to the pre-

tender,

tender, whenever they ſaw it ſuited their worldly intereſt ſo to do.

That I am not alone in my opinion, give me leave, Rev. Sir, to tranſcribe a paſſage I lately met with in the latter end of a book, entitled, *The Honeycomb of Free Juſtification*, written by one Mr. *Eaton*, A. M. of *Trinity College* in *Cambridge*, printed at *London* in the year 1642.

"Free juſtification was firſt enjoined to be diligently "taught, for the reformation of the church, by King *Henry* VIII. but was by King *Edward* VI. and Queen *Elizabeth*, principally eſtabliſhed by parliament, and ſingled out from all the reſt of the eſtabliſhed articles of religion; and reduced into ſermons and homilies to be (after the people's ſight of their loſt eſtate, and woeful miſery by ſin) *principally taught*, and chiefly known and underſtood of all the ſubjects and commons of the land, for theſe four cauſes.

1ſt. "Becauſe it is the only immediate cauſe and means of our peace with GOD. For being juſtified by faith we have peace with GOD, *Rom.* v. 1. and our aſſurance of free ſalvation by JESUS CHRIST, and is therefore called the juſtification of life, *Rom.* v. 18. "For whom GOD juſtifieth, them he alſo glorifieth," *Rom.* viii. 30.

2d. "Becauſe it is the ordinance of GOD (quite contrary to the judgment of popiſh carnal reaſon) that powerfully cauſeth people to leave their ſins, and live a true ſanctified and godly life. *Titus* ii. 11 to 15. *Rom.* 5th and 6th chapter.

3d. "Becauſe it is the chief cauſe and means to diſcover and ſuppreſs the *Romiſh* antichriſt, popery, &c. and all other ſuperſtitions, ſects, errors and ſchiſms out of the land; and to eſtabliſh unity, peace and concord in matters of religion, and of aſſurance of free ſalvation, and makes every man to keep in a lawful vocation, and to do it profitably in love. *Gal.* v. 13.

4th. "To direct miniſters ὀρθοποδεῖν to go with a right foot to the truth of the goſpel, *Gal.* ii. 14. in ſound preaching, and pure declaring of the word of GOD, by true faith of free juſtification, becauſe (ſaith the eſtabliſhed doctrine of our church) ſincere preachers ever were, and ever ſhall be but a few; and their preaching of GOD's word moſt ſincere in the beginning, by proceſs of time waxeth leſs and leſs pure, and after is corrupt, and laſt of all quite laid down, and left off;

becauſe free juſtification is a doctrine hardly learned in a church, and ſoon loſt again, *Gal.* i. 6. and yet is the true ſtrength, happineſs and ſafety of the whole land, *Iſaiah* lxii. 1—6."

Hereupon, the 5th part of the ſermon againſt diſobedience and rebellion, eſtabliſhed by Queen *Elizabeth*, teacheth the commons, that ſuch biſhops or eccleſiaſtical perſons, as by pride and ambitious rule, do by terms of error, ſchiſm, or hereſy, hinder this *main light of* GOD's *word* from the people, are the *chiefeſt traytors* in the land: and the 6th and laſt part largely teacheth, that ſuch ſubjects and commons to whom through ignorance of GOD's word, this light of righteouſneſs, and this ſun of underſtanding doth not ſhine, although they may brag, as did ſometimes the *Jewiſh* clergy and people, that they cannot lack knowledge, yet are ſuch by their blind dead faith, traytors to GOD, traytors to their king, traytors to their own ſouls and bodies, and traytors to the whole land and country."

Thus writes that good man Mr. *Eaton*. I leave you, Rev. Sir, to make what uſe of it you pleaſe. You ſee we have human as well as divine authority on our ſide. And yet we are looked upon as erroneous, and are accordingly denied the churches: and what for? even for preaching up the doctrine of juſtification by faith alone; for which the glorious martyrs of the Church of *England* burnt in *Smithfield*. If this be not like *Nero*'s ſetting *Rome* on fire, and then charging it upon the chriſtians, I know not what is.

This is really, Rev. Sir, the truth of the caſe. However, we are willing to frequent the church, and receive the holy ſacrament, if the clergy pleaſe to give us leave. This I think we may do, without being guilty of the inconſiſtency you charge us with (page 29th), becauſe in the 26th article of our church we are taught, "Although in the viſible church the evil be ever mingled with the good, and ſometime the evil have chief authority in the miniſtration of the word and ſacraments: yet, foraſmuch as they do not the ſame in their own name, but in CHRIST's, and do miniſter by his commiſſion and authority, we may uſe their miniſtry, both in hearing the word of GOD, and in receiving of the ſacraments: neither is the effect of CHRIST's ordinance taken away by their wickedneſs,

neſs, nor the grace of GOD's gifts diminiſhed from ſuch, as by faith, and rightly do receive the ſacraments miniſtered unto them, which be effectual, becauſe of CHRIST's inſtitution and promiſe, although they be miniſtered by evil men." This I think a ſufficient vindication, for the methodiſts keeping in the church. But if ſome cannot go thus far, nor bear to hear the doctrine of juſtification by faith alone continually preached againſt, the preachers muſt thank themſelves if any entirely defert the church, and run to meeting-houſes or elſewhere, to get food for their ſouls. For I am perſuaded, if the doctrine of juſtification by faith alone be baniſhed from our pulpits, people may attend to their lives end, and yet never have the whole counſel of GOD (as you think they may, page 50.) declared unto them.

I could enlarge upon this point, and alſo anſwer the charge of enthuſiaſm which you bring againſt me in ſeveral parts of your letter. But I willingly omit it, becauſe I ſhall have occaſion to write more explicitly on theſe points in my ſecond anſwer to the *Obſervations:* I have ſome reaſons for deferring it at preſent. But I aſſure you, Rev. Sir, you muſt not expect me to treat that anonymous author with leſs juſtice than in my laſt. For however worthy perhaps he may be in your ſight, I think I ſhall prove him to be no better than an unſkilful ſlandering ſophiſter; and if a clergyman, an unorthodox blind guide.

As for the irregularities I have been guilty of, in curtailing the liturgy, or not uſing the common-prayer in the fields, &c. I think it needleſs to make any apology, till I am called thereto in a judicial way by my eccleſiaſtical ſuperiors. They have laws and courts. In and by thoſe, eccleſiaſtics are to be judged; and I am ready to make a proper defence, as I mentioned in my anſwer to the firſt part of the obſervations, whenever it ſhall be required at my hands. Only I would beg leave to obſerve, that by calling extempore prayer, *extempore effuſions*, you caſt a ſlur upon the whole body of diſſenters, and on many of the reformed churches abroad. And as the free grace diſſenters have helped to keep up the *Calviniſtical* diſputes, which you ſay have happily ſlept in the eſtabliſhed church for ſo many years; was it not for his Majeſty's great kindneſs, and the lenity of his government, they

would meet with no better treatment than the poor Methodiſt do now.

Indeed you ſay (page 41ſt) "We do not oppoſe or den the true ſcripture doctrine concerning theſe points, viz. Fre juſtification, the new birth, and the in-dwelling of the ſpirit but only your account and explication of them." Give m leave therefore, Rev. Sir, if you are pleaſed to favour me witl another letter, to let me know how you explain theſe impor tant points, or what you can find inconſiſtent with ſcripture, or the articles of the church of *England*, in thoſe diſcourſe which I have publiſhed, and in which I have endeavoured tc treat on theſe points in an explicit manner.

I would obſerve to you, that I wiſh every non-reſident miniſter in *England*, could give as good an account of thei non-reſidence, as I can of my abſence from *Savannah*. Tc ſatisfy you, Rev. Sir, I will acquaint you with the whole. When I firſt went abroad, I was appointed to be miniſter of *Frederica*. But upon my arrival in *Georgia*, finding there wa no miniſter at *Savannah*, and no place of worſhip at *Frederica*, by the advice of magiſtrates and people, I continued at *Savan nah*, teaching publicly, and from houſe to houſe, and cate chiſing the children day by day, during the whole time of m firſt continuance in *Georgia*; except about a fortnight i which I went to *Frederica* to viſit the people, and to ſee abou building a church, for which I had given fifty pounds out c ſome money I had collected, and of which I have given public account. About four months after, I came over t *England* to receive prieſt's orders, and collect money for buil ing an Orphan-houſe. At the requeſt of many, the honou rable truſtees preſented me to the living of *Savannah*. I ac cepted it, but refuſed the ſtipend of fifty pounds per annum which they generouſly offered me. Neither did I put them t any expence during my ſtay in *England*, where I thought my duty to abide, till I had collected a ſufficient ſum wher with I might begin the Orphan-houſe, though I ſhould hav left *England* ſooner, had I not been prevented by the embarg However, I was more eaſy becauſe the honourable truſtee I knew had ſent over another miniſter, who arrived ſoon aft I left the colony. Upon my ſecond arrival at *Georgia*, find ing the care of the Orphan-houſe, and the care of the pariſh

tc

too great a taſk for me, I immediately wrote over to the honourable truſtees to provide another miniſter. In the mean while, as moſt of my pariſhioners were in debt, or ready to leave the colony for want of being employed, and as I believed, that erecting an Orphan-houſe would be the beſt thing I could do for them and their poſterity, I thought it my duty, from time to time, to anſwer the invitations that were ſent me to preach CHRIST JESUS in ſeveral parts of *America*, and to make more collections towards carrying on the Orphan-houſe. The LORD ſtirred up many to be ready to diſtribute and willing to communicate on this occaſion. I always came home furniſhed with proviſions and money, moſt of which was expended among the people, and by this means the northern part of the colony almoſt entirely ſubſiſted for a conſiderable time. This was aſſerted, not very long ago, before the houſe of commons. And now, Sir, judge you whether my non-reſidence, was any thing like the non-reſidents of moſt of the *Engliſh* clergy. When I was abſent from my pariſhioners, I was not loitering or living at eaſe, but preaching and begging for them and their's: and when I returned, it was not to fleece my flock, and then go and ſpend it upon my luſts, or lay it up for a fortune for myſelf and relations. No: freely as I had received, freely I gave: and "therefore when the ear heard me, then it bleſſed me; and when the eye ſaw me, it gave witneſs to me: becauſe I delivered the poor that cried, and the fatherleſs, and him that had none to help him. The bleſſing of him that was ready to periſh came upon me; and I cauſed the widow's heart to ſing for joy." I am become a fool in glorying. But you have compelled me. The GOD and Father of our LORD JESUS CHRIST knoweth that I lie not. I ſought not theirs, but them. And however you may judge me, (page 20th) as though I choſe this itinerant-way of preaching for the ſake of *Profit*; yet I aſſure you the laſt day will prove that you and all like-minded are quite miſtaken. I chooſe a voluntary poverty. The love of GOD and the good of ſouls is my only aim. The manner of my call to my preſent way of acting, if the LORD gives me freedom, ſhall be the ſubject of a future tract. I ſend you this ſhort letter, to convince you that I am really willing to give an anſwer of the hope that is in me,

me, with meakneſs and fear. I ſhall only add, if you do not like the example of *Gallio* (page 27th) I would humbly recommend to you the advice of *Gamaliel*. "Refrain from theſe men, and let them alone: for if this council, or this work be of men, it will come to nought: but if it be of GOD, ye cannot overthrow it, leſt haply ye be found even to fight againſt GOD." I am, Rev. Sir,

Your affectionate brother and ſervant,

GEORGE WHITEFIELD.

AN

AN

ANSWER

TO

The FIRST PART of an ANONYMOUS PAMPHLET, entitled, "Obſervations upon "the Conduct and Behaviour of a certain "Sect uſually diſtinguiſhed by the Name of "METHODISTS."

IN A

LETTER

TO

The RIGHT REVEREND the BISHOP of LONDON; and the other RIGHT REVEREND the BISHOPS concerned in the Publication thereof.

Falſe Witneſſes did riſe up; they laid to my Charge Things that I knew not, Pſal. xxxv. 11.

A LETTER

To the Right Reverend

The Biſhop of LONDON, &c.

My Lords, *London, March* 1744.

THE Apoſtle *Peter* exhorts us, "to be ready to give an anſwer to every one that aſketh us a reaſon of the hope that is in us, with meekneſs and fear." And if this is to be our conduct towards every one, much more are we bound to behave thus to thoſe who are overſeers of the church of GOD, and conſequently are inveſted with an authority to require an anſwer at our hands.

A deſire of complying with this apoſtolical injunction, induced me, my Lords, about five weeks ago, to publiſh an * Advertiſement, wherein I deſired an open publication of ſeveral anonymous papers, entitled, *Obſervations upon the conduct and behaviour of a certain ſect, uſually diſtinguiſhed by the*

* Whereas ſome anonymous papers againſt the people called *Methodiſts* in general, and myſelf and friends in particular, have been for ſome weeks printed in a large edition, and handed about and read in the religious ſocieties of the cities of *London* and *Weſtminſter*, and given into the hands of many private perſons, with ſtrict injunctions to lend them to no one, nor let them go out of their hands to any; and whereas, after having accidentally had the haſty peruſal of them, I find many queries of great importance concerning me, and my conduct, contained therein; and as it appears that one paper has little or no connexion with another, and a copy, when applied for, was refuſed me, and I know not how ſoon I may embark for *Georgia*; I am therefore obliged hereby to deſire a ſpeedy open publication of the aforeſaid papers, in order that a candid, impartial anſwer may be made thereto by me,

London, Jan. 26, 1744. *George Whitefield.*

name

name of Methodiſts. Papers, which, upon enquiry, I found had been printed ſome conſiderable time, had been read in the ſocieties of *London* and *Weſtminſter*, and handed about in a private manner to particular friends, with ſtrict orders to part with them to no one. What could be the meaning of ſuch a procedure, I know not. But this I know, however ſuch a clandeſtine way of acting, may ſavour of the wiſdom of the ſerpent, it does not beſpeak that harmleſneſs of the dove, which our Saviour in an eſpecial manner recommends to his miniſters.

Who the real author of theſe papers may be, I am not yet able for a certainty to find out. But I had reaſon to believe, that my Lord of *London* was concerned in compoſing or reviſing them. That I might not be miſtaken, after the publication of the advertiſement, I wrote his Lordſhip a letter *, wherein I deſired to know, whether his Lordſhip was the author of this paper or not, and alſo deſired a copy. His Lordſhip was pleaſed to ſend word by my friend, who carried the letter, that "I ſhould hear from him." Hitherto his Lordſhip has not favoured me with an anſwer. Only ſome time ago, one Mr. *Owen*, a printer, in *Amen-Corner*, *Pater-noſter Row*, who is printer to my Lord of *London*, left a letter † for me,

* *My Lord,* *London, Feb.* 1. 1744.

Simplicity becomes the followers of *Jeſus Chriſt*, and therefore I think it my duty to trouble your Lordſhip with theſe few lines. I ſuppoſe your Lordſhip has ſeen the advertiſement publiſhed by me, about four days ago, concerning ſome anonymous papers, which have been handed about in the ſocieties for ſome conſiderable time. As I think it my duty to anſwer them, I ſhould be glad to be informed whether the report be true, that your Lordſhip compoſed them, that I may the better know to whom I may direct my anſwer. A ſight alſo of one of the copies, if in your Lordſhip's keeping, would much oblige, my Lord,

Your Lordſhip's moſt obliged, dutiful ſon and ſervant,
George Whitefield.

P. S. The bearer will bring your Lordſhip's anſwer; or if your Lordſhip pleaſe to favour me with a line, be pleaſed to direct for me, to be left with Mr. *J. Symſ, &c.*

† *Sir,* *Feb.* 3. 1744.

My name is *Owen*. I am a printer in *Amen-Corner*; and I waited upon you to let you know, that I have had orders from ſeveral of the Biſhops,

me, wherein he informed me, that he had orders from SEVERAL OF THE BISHOPS to print the *Obſervations on the conduct and behaviour of the Methodiſts* (WITH SOME FEW ADDITIONS) for their uſe; and when the impreſſion was finiſhed, I ſhould have a copy. Why my Lord of *London*, or the ſeveral other Biſhops concerned, ſhould conceal their names, or why a copy ſhould be denied me, ſo long after the papers had been printed, I leave the world to judge. I cannot think ſuch a way of proceeding can gain your Lordſhips any credit from the public, or any thanks from the other Biſhops who have not intereſted themſelves in this affair, and who, I believe, are more NOBLE, than to countenance the publication of any ſuch performance.

It is a weighty thing with me, my Lords, to have inſinuations made, or queries put to me, in reſpect to my practice and doctrine, in ſuch a public manner, by perſons that are placed at the head of the church. It is true, your Lordſhips have not put queries to me in your own names; but as the author has concealed his, and theſe papers are printed by your Lordſhips orders, you have thereby adopted them for your own; conſequently, I am put under a neceſſity of directing this letter as I have done. And I can aſſure your Lordſhips, that with great deference to the dignity of your office, after earneſt prayer, with I truſt ſome degree of humility, and unfeigned ſimplicity of heart, I now ſit down to perform my promiſe, to give a candid and impartial anſwer to the forementioned papers, which were ſent me laſt week, (collected into a pamphlet) by Mr. *Owen*; and I ſuppoſe, by your Lordſhips order.

I never yet was, and hope never ſhall be ſo far left to lean to my own underſtanding, as to fancy myſelf infallible. Young as I am, I know too much of the devices of Satan, and of the deſperate wickedneſs and deceitfulneſs of my own heart; not to be ſenſible, that I am a man of like paſſions with others, and conſequently may have ſometimes miſtaken nature for

Biſhops, to print for their uſe, ſuch numbers of the *Obſervations upon the conduct and behaviour of the Methodiſts*, (with ſome few additions) as they have reſpectively beſpoken. And I will not fail to wait upon you with one copy, as ſoon as the impreſſion is finiſhed. I am, Sir,

Your moſt obedient, &c.

grace,

grace, imagination for revelation, and the fire of my own temper, for the pure and ſacred flame of holy zeal, which cometh from GOD's altar.—If therefore, upon peruſing the pamphlet, I find that I have been blameable in any reſpect (as in all probability I may) I will not only confeſs it, but return hearty thanks both to the compiler and your Lordſhips, though unknown.

Indeed, it is but of little conſequence to the merits of the cauſe to know who the author is. Only thus much may be ſaid, your Lordſhips yourſelves being judges, it is not quite fair to give ſtabs in the dark; and it is ſome ſatisfaction to the perſon attacked, to know who and what his antagoniſts are, that he may know the better how to deal with them. But ſince that cannot be granted, it may be more to the purpoſe, to conſider the matters contained in the pamphlet, and to anſwer for myſelf, ſo far as I am concerned.

It is entitled, *Obſervations upon the conduct and behaviour (i. e.* upon the conduct and conduct) *of a certain ſect, uſually diſtinguiſhed by the name of Methodiſts.* I think the title ought rather to run thus,—*Miſrepreſentations of the conduct and* PRINCIPLES, *of many orthodox, well-meaning miniſters, and members of the church of* England, *and loyal ſubjects to his Majeſty King* George, FALSELY TERMED A SECT, *and uſually diſtinguiſhed,* OUT OF CONTEMPT, by the name of METHODISTS. This title, my Lords, would juſt anſwer the contents. For the *principles* as well as *conduct* of the Methodiſts are ſtruck at, and greatly miſrepreſented in this pamphlet. And the Methodiſts are no *ſect*, no ſeparatiſts from the eſtabliſhed church, neither do they call people from her communion. Beſides, the author ought to have added, *A new edition, with ſeveral alterations, additions and corrections*; for otherwiſe the world is made to believe, that this is the ſelf-ſame compoſition which was handed about ſome months ago, and of which I had a haſty reading. Whereas there are ſeveral things omitted, ſome things added, and divers alterations made in this new edition; ſo that the title-page is not only injudicious, but falſe and ſcandalous.

And if the *title-page* is ſo bad, I fear the *deſign and ſcope* of the pamphlet itſelf is much worſe. For is it not to repreſent the proceedings of the Methodiſts as dangerous to the church and ſtate, in order to procure an act of parliament againſt

them, or oblige them to ſecure themſelves by turning diſſenters?

But is not ſuch a motion, at ſuch a ſeaſon as this, both uncharitable and unſeaſonable? Is not the adminiſtration engaged enough already in other affairs, without troubling themſelves with the Methodiſts? Or who would now adviſe them to bring farther guilt upon the nation, by perſecuting ſome of the preſent government's moſt hearty friends? I ſay, my Lords, the preſent government's moſt hearty friends. For though the Methodiſts (as the world calls them) diſagree in ſome particulars, yet I dare venture to affirm, that to a man they all agree in this, to love and honour the king. For my own part, I profeſs myſelf a zealous friend to his preſent Majeſty King *George*, and the preſent adminiſtration. Whereever I go, I think it my duty to pray for, and to preach up obedience to him, and all that are ſet in authority under him, in the moſt explicit manner. And I believe, ſhould it ever come to the trial, the poor deſpiſed Methodiſts, who love his Majeſty out of *principle*, would cleave cloſe to him in the moſt imminent danger, when others that adhere to him, only for *preferments*, perhaps might not appear altogether ſo hearty. My Lords, I have now been a preacher above ſeven years, and for theſe ſix years paſt, have been called to act in a very public way. Your Lordſhips muſt have heard of the very great numbers that have attended me: ſometimes ſeveral of the nobility, and now and then, even ſome of the clergy have been preſent. Did they ever hear me ſpeak a diſloyal word? Are there not thouſands can teſtify, how fervently and frequently I pray for his Majeſty King *George*, his royal offſpring, and the preſent government? Yes, my Lords, they can. And I truſt, through the divine aſſiſtance, I ſhould be enabled to do ſo, though ſurrounded with popiſh enemies, and in danger of dying for it as ſoon as my prayer was ended. This, my Lords, as far as I am acquainted with them, is the preſent temper of my friends, as well as myſelf. And may I not then appeal to your Lordſhips, whether it be not the intereſt of the adminiſtration to encourage ſuch perſons, or at leaſt to let them alone? *Gallio*, on a like occaſion, thought it his wiſdom to act thus. "For when the *Jews* made inſurrection with one accord againſt *Paul*, and brought him to the

judgment-ſeat, ſaying, this fellow perſuadeth men to worſhip God contrary to the law; he ſaid unto the *Jews*, if it were a matter of wrong or wicked lewdneſs, O ye *Jews*, reaſon would that I ſhould bear with you. But if it be a queſtion of words and names, and of your law, look ye to it, for I will be no judge of ſuch matters." Nay, he was ſo far from approving of their motion, that he drove them from the judgment-ſeat.

My Lords, I know of no law of the ſtate that we have broken, and therefore we have not incurred the diſpleaſure of the civil power. If your Lordſhips apprehend that we are liable to eccleſiaſtical cenſures, we are ready to make a proper defence whenever called to it by our eccleſiaſtical ſuperiors. As for myſelf, your Lordſhips very well know that I am a Batchelor of Arts, have taken the oaths, ſubſcribed to the articles, and have been twice regularly ordained. In this character I have acted both at home and abroad, and know of no law of our government which prohibits my preaching in any field, barn, ſtreet, or out-houſe whatſoever.

It is true, one or two of my friends, who preach as I do, were bred diſſenters, and had been licenſed, and preached in licenſed places before my acquaintance with them; and one or two of the houſes where the Methodiſts meet, have, without my knowledge, been licenſed ſince; and therefore the author of the pamphlet is quite miſtaken in his *firſt paragraph* (as well as the title page and deſign of his pamphlet) wherein he declares, that "it does not appear that any of the preachers among the Methodiſts have qualified themſelves and the places (it would have been better *Engliſh* if he had ſaid, qualified themſelves, and licenſed the places) of their aſſembling, according to the act of toleration; which act warrants ſeparate aſſemblies for the worſhip of God, that before were unlawful." I wiſh the author had taken a little more care to inform himſelf before he publiſhed the pamphlet. He would not then have been guilty of ſo many egregious miſtakes, or without cauſe have condemned the innocent, as he hath done. However, in the general, he is right,—for, as yet, we ſee no ſufficient reaſon to leave the church of *England*, and turn diſſenters; neither will we do it till we are thruſt out. When a ſhip is leaky, prudent ſailors, that value the cargo, will not leave

leave it to ſink, but rather continue in it ſo long as they can, to help pump out the water. I leave the author, my Lords, to make the application.

But whether the Methodiſts are church-men or diſſenters, the acts of King *Charles* II. referred to, pag. 3. paragraph 1. and pag. 4, paragraph 2. make nothing againſt them, neither do they prove the Methodiſts to be violaters of the ſtatute law, by their being *field-preachers*. And what the author ſo peremptorily affirms, pag. 4. paragraph 3. (and which, by the way, is one of the *few additions* made in this, which was not in the laſt edition) is directly falſe. For he ſays, that "it has not been known, that a Diſſenting teacher of any denomination whatever, has thought himſelf warranted under the act of toleration, to preach in fields or ſtreets." It may not, indeed, be known to the author; but I know, my Lords, two of the moſt eminent among the Diſſenting miniſters, who have thought themſelves warranted, if not by the act of toleration, yet by the laws of the land, to preach out of doors; and accordingly, when the houſe would not contain the people, they have preached in a field or orchard, and near the common high-way. My Lords, I have been peruſing all the acts of King *Charles* II. wherein the word *field* is mentioned, and find they are intended "to ſuppreſs *ſeditious conventicles*, for promoting further, and more proper, ſpeedy remedies againſt the growing and dangerous practices of *ſeditious ſectaries*, and other *diſloyal perſons*, who, under pretence of tender conſciences, have, or may, at their meetings *contrive inſurrections* (as late experience hath ſhewn)". Theſe, my Lords, are the preambles of the acts. Theſe are the only field-meetings I can find that are prohibited. And how, my Lords, can ſuch acts be applied to the Methodiſts? Does not ſuch an application imply a charge againſt the Methodiſts, as though they were ſeditious ſectaries, diſloyal perſons, who, under pretence of tender conſciencies, have, or may contrive inſurrections? Has any late experience ſhewn this? No, my Lords, and I hope no future experience ever will. How then can your Lordſhips, with a ſafe conſcience, encourage ſuch a pamphlet, or beſpeak any number of Mr. *Owen*, in order, as may be ſuppoſed, that they ſhould be diſperſed among your Lordſhips clergy? Well might the author conceal his

name. A more notorious libel has not been publiſhed. I am apt to believe, that Mr. *Owen* the printer is of my mind alſo; for he has taken care in the title-page, not to let the world know where, or by whom, this pamphlet was printed. It comes into public like a child dropt, that no body cares to own. And, indeed, who can be blamed for diſowning ſuch a libel? For how, my Lords, does it appear by theſe acts, what the author ſo confidently aſſerts, page 4, paragraph 2, "that this new ſect of Methodiſts have broken through all theſe proviſions and reſtraints, neither regarding the penalties of the laws, which ſtand in full force againſt them, nor embracing the protection which the act of toleration might give them, in caſe they complied with the conditions of it?" How can he immediately add, "and if this be not an open defiance to government, it is hard to ſay what is?" May I not more juſtly ſay, if this be not an open defamation, and open defiance of all rules of charity, it is hard to ſay what is? Might he not as well tax the Methodiſts with high treaſon? Father, forgive him! LORD JESUS, lay not this ſin to his charge!

Though the reign, my Lords, of King *Charles* II. wherein the acts before referred to were made, was not the moſt mild and moderate in religious matters, yet your Lordſhips very well know the famous trial of *Mede* and *Penn*; and, after the jury had been confined a long time, they brought them in, *guilty only of ſpeaking in* Gracechurch-ſtreet. And if *Quakers* met with ſo much lenity under the reign of King *Charles*, what liberty of preaching in fields, and elſewhere, may not the loyal miniſters and members of the church of *England*, nay, proteſtant Diſſenting teachers alſo, expect under the more gentle and moderate reign of his preſent Majeſty King *George*, who, as I have been informed, has declared, "there ſhall be no perſecution in his days." May the crown long flouriſh on his royal head, and a popiſh Pretender never be permitted to ſit upon the *Engliſh* throne! To this, I believe, all the Methodiſts will heartily ſay, *Amen*, and *Amen*.

That the Methodiſts, in general, are members of the *Eſtabliſhed Church*, the author of the pamphlet himſelf confeſſes. For, page 4, paragraph 4. after he has, without proof, charged them with making open inroads upon the national conſtitution; he adds, that "theſe teachers and their followers affect

to

to be thought members of the national church." And his following words prove that they not only affect it, but are members of the Eſtabliſhed Church in reality: for, ſays he, "and do accordingly join in communion with it." And it appears, paragraph 6. that ſome of the Methodiſts communicate every Lord's-day. What better proof can they give of their being members of the Church of *England?* It would be well if all her members gave a like proof. But then, ſays our author, page 4, paragraph 4, they do it in a manner that is "very irregular, and contrary to the directions laid down in the rubrick before the communion, which is eſtabliſhed by the act of uniformity." (Here is another correction in this new edition.) In the copy that I read, it was "contrary to the directions laid down in our great rule, the act of uniformity." I am glad the author found out his miſtake, in putting the act of uniformity, for the rubrick. I hope the next edition will come out more correct ſtill. This rubrick, ſays he, directs as follows: page 4, paragraph 4: "So many as intend to be partakers of the holy communion, ſhall ſignify their names to the curate, at leaſt, ſome time the day before." And, for not doing this, the new ſect of Methodiſts, parag. 5. page 6. is charged not only with breaking through, but "notoriouſly deſpiſing theſe wholſome rules." But how unjuſt is ſuch a charge? When I read it, it put me in mind of what the poor perſecuted officers of the children of *Iſrael* ſaid to *Pharaoh*, *Exod.* v. 15, 16. "Wherefore dealeſt thou thus with thy ſervants? There is no ſtraw given unto thy ſervants. They ſay unto us, Make brick, and behold thy ſervants are beaten, but the fault is in thy own people." For, my Lords, is it not the buſineſs of the *clergy* to ſee this rubrick put in execution? And is it not the duty of the *church-wardens*, according to the 28th canon, quoted by our author, page 5, paragraph 4, "to mark whether any ſtrangers come often, and commonly from other pariſhes to their churches, and to ſhew the miniſters of them." But, my Lords, where is this rubrick or canon obſerved, or inſiſted on by the miniſters or church-wardens through *England*, *Ireland*, *Wales*, or his Majeſty's town of *Berwick* upon *Tweed*, except now and then, when they entertain a grudge againſt ſome particular Methodiſts? Theſe, my Lords, would rejoice to ſee, that miniſters

I am not, my Lords, of the Author's opinion, paragraph 8, page 8, "that this ſlander (of his being a libeller) is effectually confuted, by looking back to the ſtate of the ſeveral religious ſocieties in *London* and *Weſtminſter* for many years paſt." This will only ſerve to increaſe every unprejudiced perſon's cenſure of this performance, and more effectually, without the leaſt degree of ſlander, prove it a *notorious libel.* For wherein do the Methodiſt ſocieties tranſgreſs the laws of church or ſtate, any more than the ſocieties in *London* and *Weſtminſter?* "Do the particular members of each ſociety (paragraph 8. page 8.) attend the public duties of the day, together with their neighbours, as the laws of church and ſtate direct?" Do not the members of the Methodiſt ſocieties the ſame? "Have the members of the religious ſocieties in *London* and *Weſtminſter* (as the Author mentions in the ſame paragraph) alſo (by private agreements among themſelves) their evening meetings, to employ the remainder of the day in ſerious converſation, and in reading good books, &c." Have not the members of the Methodiſt ſocieties liberty to enter into a like private agreement among themſelves? "Have the members of the *London* ſocieties behaved with modeſty and decency, without any violation of public order and regularity?" So have ours, my Lords, as all muſt confeſs who have been preſent when our ſocieties met.

And therefore, my Lords, if theſe *London* ſocieties, as our Author ſays, paragraph 8, page 8. have received no diſcouragements, but, on the contrary, have been countenanced and encouraged by the biſhops and clergy; why do not the Methodiſts meet with the ſame treatment? Are they not as loyal ſubjects? If the one *read a prayer*, may not the other *pray extempore?* Does any law of GOD or man forbid it? If the one meet in a *veſtry*, or private houſe, may not the other meet in a *Foundery* or *Tabernacle?* Are not your Lordſhips, therefore, reduced to this dilemma, either to encourage both or neither? or at leaſt give the world better reaſons than the Author of this pamphlet has, why your Lordſhips ſhould countenance and encourage the one, and ſo ſtrenuouſly diſcountenance and diſcourage the other.

For my own part, my Lords, I know of no reaſon why they are diſcountenanced, except this, "The Methodiſt ſocieties

cieties (as they are called) are more for the power of godlineſs than thoſe other ſocieties of *London* and *Weſtminſter*." I aſſure your Lordſhips, I have not been altogether a ſtranger to theſe ſocieties. I uſed to meet with ſome of them frequently, and have more than once preached their quarterly ſermon at *Bow-church*. Some, who before had only the form of godlineſs, our Saviour was ſince pleaſed to call effectually by his grace. But when they began to talk feelingly and experimentally of the new-birth, free juſtification, and the indwelling of the Spirit of GOD in believers hearts, they were ſoon looked upon as righteous over-much, and accordingly were caſt out by their ſelf-righteous brethren. Theſe were the late extravagances, my Lords, into which the Author (juſt at the concluſion of his firſt part) ſays, that ſome have been unhappily miſled; and this, my Lords, was the firſt riſe of the ſocieties which the Methodiſts now frequent. O that he and all who oppoſe them, had been miſled into the like extravagances! I mean a real experience of the new-birth, and the righteouſneſs of JESUS CHRIST imputed and applied to their ſouls by faith, through the operation of the eternal Spirit! For without this they cannot enter into the kingdom of heaven. Theſe things, my Lords, the firſt members of the religious ſocieties in *London* and *Weſtminſter* were no ſtrangers to. Nay, their being miſled into what the Author calls the Methodiſts late extravagancies, was the riſe of their ſocieties, as well as ours; and they met for the very ſame ends, and I believe in the very ſame ſpirit as the Methodiſts now do. For a proof of this, I would refer the Author to Dr. *Woodward*'s account of the riſe and progreſs of the religious ſocieties in the city of *London*, &c. My Lords, I have been reading over this ſecond chapter, and in reading it, could ſcarce refrain weeping, when I conſidered how blind the author of this pamphlet muſt be, not to diſcern, that the firſt religious ſocieties anſwered, as to their ſpirit, experience, and ends of meeting, to the Methodiſt ſocieties, as face anſwers to face in the water. Let him not, therefore, mention the predeceſſors of the preſent *London* ſocieties (the laſt words of the firſt part) as though that would ſtrengthen his cauſe. Indeed, my Lords, it weakens it much. For, was it poſſible for theſe predeceſſors to riſe from the dead, and examine our

principles

principles and practices, and thoſe of the preſent religious ſocieties of *London* and *Weſtminſter*, I believe they would utterly diſown them, and turn Methodiſts too.

And why, my Lords, ſhould the Author be ſo averſe to *field-preaching?* Has not our Saviour given a ſanction to this way of preaching? Was not the beſt ſermon that was ever preached, delivered on a mount? Did not our glorious *Emmanuel* (after he was thruſt out of the ſynagogues) preach from a ſhip, in a wilderneſs, &c.? Did not the Apoſtles, after his aſcenſion, preach in *ſchools*, *public markets*, and ſuch like places of reſort and concourſe? And can we copy after better examples? If it be ſaid, "that the world was then heathen," I anſwer, and am perſuaded your Lordſhips will agree with me in this, that there are thouſands and ten thouſands in his Majeſty's dominions, as ignorant of true and undefiled religion, as ever the heathens were? And are not perſons who dare venture out, and ſhew ſuch poor ſouls the way to heaven, real friends both to church and ſtate? And why then, my Lords, ſhould the *civil power* be applied to in order to quell and ſuppreſs them? Or a pamphlet encouraged by ſeveral of the *Right Reverend the Biſhops*, which is manifeſtly calculated for that purpoſe? I would humbly aſk your Lordſhips, whether it would not be more becoming your Lordſhips characters, to put your clergy on preaching againſt revelling, cock-fighting, and ſuch like, than to move the government againſt thoſe, who out of love to GOD and precious ſouls, put their lives in their hand, and preach unto ſuch revellers, repentance towards GOD, and faith towards our LORD JESUS? What if the Methodiſts, "by public advertiſements do invite the rabble?" (as our Author is pleaſed to write, page 4, paragraph 2.) Is not the ſame done by other clergy, and even by your Lordſhips, when you preach charity ſermons? But, my Lords, what does the Author mean by the *rabble?* I ſuppoſe, the common people. If ſo, theſe are they who always heard the bleſſed JESUS gladly. It was chiefly the poor, my Lords, the ὀχλος, the turba, the mob, the multitude, theſe people, who, the ſcribes and phariſees ſaid, knew not the law, and were accurſed; theſe were they that were evangelized, had the goſpel preached unto them, and received the Spirit of GOD's dear Son. Not many

mighty,

mighty, not many noble are called, ſays the Apoſtle. *Indocti rapiunt cælum, dum nos cum doctrina deſcendimus in Gehennam*, ſays one of the fathers. And therefore, my Lords, ſuppoſing we do advertiſe the rabble, and none but ſuch make up our auditories, (which is quite falſe) if this be the Methodiſts ſhame, they may glory in it. For theſe rabble, my Lords, have precious and immortal ſouls, for which the dear Redeemer ſhed his precious blood, as well as the great and rich. Theſe, my Lords, are the publicans and harlots that enter into the kingdom of heaven, whilſt ſelf-righteous formal profeſſors reject it. To ſhew ſuch poor ſinners the way to GOD, to preach to them the power of CHRIST's reſurrection, and to pluck them as firebrands out of the burning, the Methodiſt preachers go out into the highways and hedges. If this is to be vile, by the help of my GOD, I ſhall be more vile; neither count I my life dear unto myſelf, ſo that I may finiſh my courſe with joy, and be made inſtrumental in turning any of this rabble to righteouſneſs. And more eſpecially do I think it my duty to invite, and preach to this rabble in all places, where providence ſhall ſend me, at this ſeaſon; that I may warn them againſt the dreadful effects of popiſh principles, and exhort them to exert their utmoſt endeavours to keep out a popiſh Pretender from ever ſitting upon the *Engliſh* throne. In acting thus, I humbly apprehend, I can do moſt ſervice to the cauſe of the bleſſed JESUS, to his preſent Majeſty King *George*, to my fellow-ſubjects, and the government under which I live. And however ſuch kind of preachers may be every where ſpoken againſt now, yet I doubt not but at the great deciſive day, they will be received with an *Euge bene*, and ſhine as ſtars in the firmament for ever and ever: whilſt thoſe, who have only "divined for hire, have fed themſelves, and not the flock, and lorded it over GOD's heritage," perhaps, may pay dear for their preferment, and riſe to everlaſting contempt. Pardon me, my Lords, for expreſſing myſelf here with ſome degree of warmth. I muſt own it gives me concern, to ſee ſome of the clergy ſtrain at a gnat and ſwallow a camel, and attempt to pull the mote out of our eyes, before they have pulled the beam out of their own. Is it not ridiculous, my Lords, even in the eyes of wordly men, and does it not render the Author of this pamphlet, juſtly liable to

contempt,

contempt, to charge the Methodiſts with breaking canons and rubricks, which is really not their faults; when at the ſame time he knows, that the generality of the clergy ſo notoriouſly break both canons and rubricks, and that too in the moſt important articles, ſuch as not CATECHISING, PLURALITIES, NON-RESIDENCE, &c. every day themſelves? With what face can he do it? Is not this like *Nero*'s ſetting *Rome* on fire, and then charging it upon the chriſtians? May not "phyſician heal thyſelf," be immediately retorted on him?

But I have done. I would not bring a railing accuſation againſt any. Neither would I, my Lords, when giving a reaſon of the hope that is in me, do it any other way than with meekneſs and fear. I would therefore now proceed to anſwer the other parts of the pamphlet; but I ſhall reſerve that for another letter, which, GOD willing, ſhall be publiſhed in a ſhort time. In the mean while, I humbly recommend this to the divine bleſſing, and to your Lordſhips conſiderations, and beg leave to ſubſcribe myſelf, my Lords,

Your Lordſhips moſt obedient ſon and ſervant,

GEORGE WHITEFIELD.

A N

AN

ANSWER

TO

The SECOND PART of an ANONYMOUS PAMPHLET, entitled, "Obſervations upon "the Conduct and Behaviour of a certain "Sect, uſually diſtinguiſhed by the Name of "METHODISTS:"

IN A

SECOND LETTER

TO

The RIGHT REVEREND the BISHOP of LONDON, and the other the Right Reverend the BISHOPS concerned in the Publication thereof.

My heart's deſire and prayer to GOD *for* Iſrael *is, that they might be ſaved. For I bear them record, that they have a zeal for* GOD, *but not according to knowledge. For they being ignorant of* GOD's *righteouſneſs, and going about to eſtabliſh their own righteouſneſs, have not ſubmitted themſelves unto the righteouſneſs of* GOD. Rom. x. 1, 2, 3.

A

SECOND LETTER

TO THE

Right Rev. the Biſhop of LONDON, &c.

On board the Willmington, Capt. Darling, bound from Plymouth to Piſcataqua in New-England, Auguſt 25, 1744.

My Lords,

I Troubled your Lordſhips with a letter ſome time ago. I now proceed, according to my promiſe, to anſwer the remainder of the anonymous pamphlet entitled, *Obſervations upon the Conduct and Behaviour of a certain Sect uſually diſtinguiſhed by the Name of Methodiſts.* The author opens the ſecond part with this preface: "Beſides the many *Irregularities* which are juſtly charged upon theſe itinerant preachers as violations of the laws of church and ſtate; it may be proper to enquire, whether the *doctrines* they teach, or thoſe lengths they run, beyond what is practiſed among our religious ſocieties, or in any other chriſtian church, be a ſervice or diſſervice to religion? to which purpoſe, the following Queries are ſubmitted to conſideration." It is here taken for granted, that the Methodiſts (termed by our author, either out of contempt, or by way of periphraſis, *theſe itinerant preachers)* are juſtly charged with many *Irregularities*, which amount to violations of the laws of church and ſtate. But how has the author proved, what he here takes for granted? I humbly apprehend not at all. For has it not appeared in my anſwer to the firſt part of his obſervations, that neither the act of toleration, nor that of *Charles* IId, any way affects the Methodiſts, as being loyal ſubjects to his majeſty King *George*, and and members of the Church of *England?* How then have they been juſtly charged with violations of the laws of the ſtate? And has it not been equally made to appear, that the

irregularity the author ſays the Methodiſts have been guilty of, in coming to other pariſh churches to receive the ſacrament, is owing to the negligence of your Lordſhip's clergy and church-wardens? How then have they been juſtly charged with violations of the laws of the church? But may we not ſuppoſe by his ſpeaking ſo contemptuouſly of theſe itinerant preachers, that itinerant preaching itſelf, is one of the many irregularities and violations of the laws of the church at leaſt, if not of the ſtate, which according to this author are juſtly charged upon theſe itinerant preachers? His eighth query, page 11th (which for method ſake I would here beg leave to make ſome remarks upon) beſpeaks as much. For he herein ſubmits it to the conſideration of the publick, "Whether, in a chriſtian nation, where the inſtruction and edification of the people is provided for, by placing miniſters in *certain diſtricts*, to whom the care of the ſouls within thoſe diſtricts is regularly committed; it can be for the ſervice of religion, that itinerant preachers run up and down from place to place, and from county to county, drawing after them confuſed multitudes of people? an evil which our church has wiſely provided againſt, ſays our author, in the ordination of a prieſt, by expreſly limiting the exerciſe of powers conferred upon him, of preaching the word of GOD, and adminiſtring the holy ſacraments, to *the congregation* where he ſhall be lawfully appointed thereunto." Here indeed is a heinous irregularity charged upon theſe itinerant preachers, even a violation of the commiſſion given them when they were ordained prieſts; but with what juſtice, I would refer to your Lordſhips conſideration. For if the commiſſion given us, when ordained prieſts, abſolutely prohibits us to preach any where but to the congregation where we ſhall be lawfully appointed therunto, will it not prove too much? and has not the author, in endeavouring to reproach us, unwarily reproached your Lordſhips alſo? for are not your Lordſhips then equally irregular, equally violators of the laws of the church, whenever you preach (though it be never ſo ſeldom) out of your Lordſhips reſpective dioceſſes? And does not this commiſſion, thus ſtrictly taken, abſolutely forbid any preſbyters whatſoever preaching any where beſides in their own particular congregations? and if ſo, are not all miniſters that exchange pulpits equally

irregular, at leaſt as really violators of their ordination commiſſion, as theſe itinerant preachers?

Our author in the following paragraph under the foremen-tioned query tells us; "That the biſhops indeed and alſo our two univerſities have power to grant *licenſes to preach*, of a larger extent, to ſuch clergymen as they judge proper; who, in virtue thereof may, if they chuſe, travel from place to place as itinerants. But then the church has provided in that caſe (*Can.* 50), that neither the miniſter, church-wardens, or any other officers of the church ſhall ſuffer any man to preach within the churches and chapels, but ſuch as by ſhowing their licence to preach, ſhall appear unto them to be ſufficiently authorized thereunto." What theſe licences for itinerant preaching are to which the author here refers, is not certain. Does he not ſeem to mean the common licences which your Lordſhips give the clergy, when they take upon them holy orders? Are not theſe the licences which the church-wardens examine? And what is the end of theſe licences? Was it ever heard before that they were to qualify perſons to be itinerant preachers? Is not the plain end of them, to ſatisfy the church-wardens that the perſons who offer their ſervice have had a regular ordination, and are ſufficiently authoriſed to preach? And does not the author know that theſe licences now are little regarded? Do not our letters of orders anſwer the ſame end to all intents and purpoſe? Were they not judged ſufficient at our firſt ſetting out into the miniſtry? And after all, what is it that the miniſters and church-wardens can do to perſons that have not theſe licences? Why they are not to ſuffer them to preach *within* their churches and chapels? But have they any power, my Lords, to hinder them from preaching *without* their churches or chapels? No, bleſſed be God, their power is limited within: hitherto can they go, and no further. And therefore ſuppoſing theſe itinerant preachers, though they have no licenſes, do not preach within any churches or chapels, unleſs with the miniſters or church-wardens conſent, how are they juſtly charged with violating a law of the church, though they ſhould preach without doors to as great multitudes as ſhall be inclined to hear them?

He proceeds in the 3d paragraph under this 8th query to write thus: "The practice of licenſing itinerant preachers

was occaſioned by the low talents of many incumbents in th more early days of the reformation, whoſe abilities carrie them no farther than to the reading of homilies; a defe which has long been remedied by a liberal education of ſuff cient numbers of perſons for the miniſtry, who regularly pe form the office of preaching, as well as other duties, in t pariſhes committed to their care. And if the forementione defect did ſtill continue, as GOD be thanked it does no it would be ill ſupplied by our modern itinerants, who mak it their principal employ, wherever they go, to inſtil in the people a few favourite tenets of their own; and this, wit ſuch diligence and zeal as if the whole of chriſtianity depend upon them, and all efforts towards the true chriſtian lif without a belief of thoſe tenets, were vain and ineffectual."

But, my Lords, what can this author mean by writing thus for ſuppoſing the practice of itinerant preaching was primaril occaſioned by the low talents of many incumbents in the mor early days of the reformation, does it therefore follow, tha there can be no other juſt cauſe aſſigned for itinerant preach ing now? What if the generality of the preſent incumben depart from the good old doctrines that were preached in th more early days of the reformation, and notwithſtanding the liberal education, make no other uſe of their learning but t explain away the articles and homilies, which they have ſub ſcribed in the grammatical and literal ſenſe? Is it not nece ſary, in order to keep up the doctrines, and thereby the re dignity of the church, that either the clergy thus degenerate ſhould be obliged to read the homilies as formerly, and preach conſiſtently therewith; or that thoſe who do hold th doctrines of the reformation, ſhould go about from place place, and from county to county, nay from pole to pole, their ſphere of action extended ſo far, to direct poor ſouls th are every-where ready to periſh for lack of knowledge, in the right way which leadeth unto life? That this is the caſe b tween the eſtabliſhed clergy and theſe itinerant preachers, w appear preſently; and how then can this author charge th with making it their principal employ, wherever they go, inſtil into the people a *few favourite tenets* of their own? I the author followed them wherever they have preached, t he aſſerts this ſo confidently concerning them? Is it not to

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wiſhed that he had at leaſt taken care to have been better informed? for then he would have ſaved himſelf from the guilt of a notorious ſlander. Is it not evident to all who hear them, that the favourite tenets which the itinerant preachers make it their principal employ to inſtil into people's minds wherever they go, are the *great doctrines of the reformation*, homilies and articles of the church? ſuch as "Man's bringing into the world with him a corruption which renders him liable to GOD's wrath and eternal damnation: That the condition of man after the fall of *Adam*, is ſuch that he cannot turn and prepare himſelf, by his own natural ſtrength and good works, to faith and calling upon GOD: That we are accounted righteous before GOD, only for the merit of our LORD and Saviour JESUS CHRIST by faith, and not for our own works or deſervings: That they are to be accurſed, who preſume to ſay, that every man ſhall be ſaved by the law or ſect which he profeſſeth, ſo that he be diligent to frame his life according to that law, and the light of nature." Theſe, my Lords, are ſome of the favourite tenets of theſe itinerant preachers. Their others are like unto them. Can theſe, my Lords, be properly called their own? Or ought it not to be the principal employ of every true miniſter, wherever he goes, to inſtil ſuch tenets, and that too with the utmoſt diligence and zeal, into the people's minds? Does not a great part of chriſtianity depend on them? And are not all pretenſions to a true chriſtian life, without a belief of theſe tenets, vain and ineffectual? May not theſe itinerant preachers therefore complain unto your Lordſhips of this anonymous author, as *Mephiboſheth* complained to *David* of treacherous *Ziba*? Doubtleſs he hath ſlandered them. And wherefore does he ſpeak ſo contemptuouſly of itinerant preachers? Is it not an amiable and honourable character? And may I not take the freedom of acquainting your Lordſhips, that if all the Right Reverend the Biſhops did their duty, (eſpecially my Lord of *London*, whoſe dioceſs is of ſuch a vaſt extent) they would all of them long ſince have commenced itinerant preachers too?

But to return to an examination of the other part of the author's preface. After he has taken it for granted, that many irregularities are juſtly charged upon theſe itinerant preachers, as "Violations of the laws of church and ſtate,"

he adds, "It may be proper to enquire, whether the doctrines they teach, and thoſe lengths they run beyond what is practiſed among our religious ſocieties, or in any other chriſtian church, be a ſervice or diſſervice to religion." The religious ſocieties or any other chriſtian church! What, does our author make the religious ſocieties a church? This is going further than the Methodiſts, whom he is pleaſed to ſtile only a ſect. But if the religious ſocieties, my Lords, be a church, may it not be proper to enquire how their doctrines or practices came to be ſet up as a rule and ſtandard for others to go by, ſo that perſons doing ſervice or diſſervice to religion muſt be judged of according as they deviate from or adhere to the religious ſocieties either in doctrine or practice? Or ſuppoſing the religious ſocieties were to be a ſtandard for others to go by, was it not incumbent on the author to give the public a ſhort ſummary and account of their doctrines and practices? For otherwiſe how can the world poſſibly judge whether the Methodiſts do deviate from them; or if ſo, whether they do thereby ſervice or diſſervice to religion? Indeed, this author has told us in his firſt part, how the religious ſocieties behave on *Sundays*; but he has no where acquainted us with the principles they hold, or how they behave on other days. And till he does, I will venture to affirm, that unleſs theſe itinerants teach other doctrines than the preſent religious ſocieties generally hold, and run greater lengths in chriſtianity than the generality of them, it is to be feared, now run, they will be in great danger of never arriving at "the mark for the prize of their high-calling in CHRIST JESUS their LORD."

I have been the more particular, my Lord, in the examination of the preface, becauſe the author, by annexing theſe words, "to which purpoſe the following queries are ſubmitted to conſideration," ſeems to lay it down as the groundwork and foundation of all the ſubſequent queries. And if the foundation be ſo weak and ſandy, how ſlight and ſuperficial muſt be the ſuperſtructure?

I ſuppoſe your Lordſhips will readily grant, that it is the bounden duty of every regular and fair writer (eſpecially when he is charging others with irregularities as violations of the laws of church and ſtate) to take care that he does not violate the laws of chriſtian charity. Or if he puts queries to the

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public concerning any perſons, ought he not to take heed that thoſe queries are founded upon truth, and that the charges therein exhibited are really matter of fact? But our author has notoriouſly neglected this fundamental rule, and thereby not only caſt a laſting blot and odium upon his own character, if his name was known, but alſo hath done real hurt to the cauſe he would defend. The query already examined concerning *itinerant preaching*, wherein he has charged the Methodiſts with inſtilling into people a few favourite tenets of their own, ſufficiently demonſtrates this. But this is not all; ſeveral of the other queries now coming under conſideration are by no means founded on truth, and contain charges againſt theſe itinerants, whereby they are as much wronged and unjuſtly vilified as ever *Stephen* was, when the *Jews* ſuborned men who ſaid, "We have heard him ſpeak blaſphemous words againſt *Moſes* and againſt GOD, this holy place and the law."

To prove this, we need only examine the two queries which immediately follow the preface.

Query 1ſt. "Whether notions in religion may not be heightened to ſuch extremes, as to lead ſome into a diſregard of religion itſelf through deſpair of attaining ſuch *exalted heights?* and whether others, who have imbibed thoſe notions, may not be led by them into a diſregard and diſeſteem of the common duties and offices of life, to ſuch a degree at leaſt as is inconſiſtent with that attention to them, and that diligence in them, which providence has made neceſſary to the well-being of private families and public ſocieties, and which chriſtianity does not only require in all ſtations and in all conditions, but declares at the ſame time (*Col.* iii. 22. *Epheſ.* 5. 6.) that the performance even of the loweſt offices in life, as unto GOD (whoſe providence has placed people in their ſeveral ſtations) is truly ſerving CHRIST, and will not fail of its reward in the next world."

Query 2. "Whether the enemy of mankind may not find his account in their carrying chriſtianity, which was deſigned for a rule to all ſtations and all conditions, to *ſuch heights* as make it fairly practicable by a very few in compariſon, or rather by none?"

His 5th and 6th queries, page the 10th, are like unto them. They run thus, "Whether thoſe exalted ſtrains in religion,

and an imagination of being already in a *ſtate of perfection*, are not apt to lead men to ſpiritual pride, and to a contempt of their fellow-chriſtians; while they conſider them as only going on in what they account the low and imperfect way, (*i. e.* as growing in grace and goodneſs only by degrees)? And again, "whether the ſame exalted ſtrains and notions do not tend to weaken the natural and civil relations among men, by leading the inferiors, into whoſe heads thoſe notions are infuſed, to a diſeſteem of their ſuperiors; while they conſider them as in a much *lower diſpenſation* than themſelves; though thoſe ſuperiors are otherwiſe ſober and good men, and regular attendants on the ordinances of religion?"

Here again it is ſuppoſed, that theſe itinerant preachers either imagine themſelves to be in a ſtate of perfection, or at leaſt teach others to imagine that they are; and that the conſequence of this, is a weakning the natural and civil relations among men, by leading them to a diſeſteem of their fellow-chriſtians, and ſuperiors, who are ſuppoſed to be in a lower diſpenſation than themſelves.

Heavy charges, my Lords, theſe are indeed! But what evidence does our author produce to prove them? Why really none at all. For here is no quotation at the bottom of either of theſe queries from any of their writings; ſo that we cannot tell whether they are levelled againſt theſe itinerant preachers in general, or any one of them in particular. And therefore the Prebendary of *St. Paul*'s, who has been pleaſed to reply to my firſt letter, in vindication of this author, has done wrong in affirming, "That under each query there is ſome quotation either from my journals or other writings, whereon it is founded." But there is no ſuch thing under theſe four, wherein ſuch heavy charges are included. And therefore may I not argue, as the author does upon another occaſion in his firſt part, page 8th, that 'till ſome proof does appear, the preſumption muſt be that he has none?

In the mean while, I dare challenge this author, and the whole world, to produce any paſſage out of my writings, wherein I have taught any other chriſtianity, than what, through the aids of the Bleſſed Spirit, is practicable by all perſons in all conditions; or that I ever preached otherwiſe than "That the performance even of the loweſt offices of life, as

unto GOD, whoſe providence has placed people in their ſeveral ſtations, is truly a ſerving of CHRIST, and will not fail of its reward (though not of debt, yet of grace) in the next world." Neither did I ever imagine that I had attained, or was already perfect, or taught perſons to imagine that they were ſo: no, I expect to carry a body of ſin and death about with me as long as I live, and confeſs from my inmoſt ſoul, that I am the chief of ſinners, and leſs than the leaſt of all ſaints: I am ſo far from thinking that an imagination that we are already in a ſtate of perfection, is only apt to lead men into ſpiritual pride, that I condemn it as the very quinteſſence and higheſt degree of it. And the more we are conformed to the divine image, the more exact I believe we ſhall be in keeping up our natural and civil relations among men, in giving all honour to whom honour is due, and in lowlineſs of mind eſteeming each other better than ourſelves. And if ſo, my Lords, may not the author, for thus charging theſe itinerants in general without diſtinction, be juſtly ſtiled a *libeller?* And how will he undertake to prove, that any one of theſe itinerant preachers in particular, carries chriſtianity to any greater heighth than he himſelf does, query 13th, page 16, where in ſpeaking of the Holy Spirit, he has theſe words, "Whoſe peculiar office it is, to ſeaſon the heart with humility, and to root out of it the ſeeds (what is that but the very inbeing?) of pride and vain-glory."

Is he not very irregular in writing thus at random; nay, does he not hereby himſelf openly violate the laws both of church and ſtate?

It is true, our author would appear an advocate for both; but does not his *third query*, page 9th, plainly prove him a real friend to neither; eſpecially the latter? He there aſks, "whether in particular, the carrying the doctrine of juſtification by faith alone to ſuch a heighth, as not to allow, that a careful ſincere obſervance of moral duties is ſo much as a condition of our acceptance with GOD, and of our being juſtified in his ſight; whether this I ſay, does not naturally lead people to a diſregard of thoſe duties, and a low eſteem of them; or rather to think them no part of the chriſtian religion?" It is plain from hence, that one of theſe extremes to which theſe itinerants exalt chriſtianity, and whereby it's queried, whether they

do ſervice or diſſervice to religion, " is their carrying the doctrine of juſtification by faith alone to ſuch a height, as not to allow that a careful and ſincere obſervance of moral duties is ſo much as a condition of our acceptance with GOD, and of our being juſtified in his ſight." Our author it ſeems is for another way of ſalvation, *query 5th*, page 10th, *viz*, " for men's gradually working out their own ſalvation, by their own honeſt endeavours, and through the ordinary aſſiſtances of GOD's grace; with a humble reliance upon the merits of CHRIST for the pardon of their ſins and the acceptance of their ſincere, though imperfect ſervices." This is our common divinity. This is what my Lord of *London* in his laſt paſtoral letter againſt luke-warmneſs and enthuſiaſm, exhorted his clergy to preach. But how contrary is all this to the articles and homilies of our church? For what ſays the *11th article?* " We are accounted righteous before GOD, only for the merit of our Lord and Saviour JESUS CHRIST by faith, and not for our own works or deſervings. Wherefore that we are juſtified by faith only is a moſt wholſome doctrine, and very full of comfort, as more largely is expreſſed in the homily of juſtification."

And if both the article and homily of the Church of *England* expreſly declare, that we are juſtified before (or in the ſight of) GOD, by faith, and faith only, how can " a careful and ſincere obſervance of moral duties be a condition, my Lords, of our acceptance with GOD, and of our being juſtified in his ſight?" And if the doctrine of being juſtified by faith only be a wholſome doctrine, and very full of comfort, how can this author in the latter part of this query now before us, enquire, " whether preaching this doctrine does not naturally lead people to a diſregard of moral duties, and a low eſteem of them; or rather to think them no part of the chriſtian religion?" Does he conſider, that in writing thus, he directly ſymbolizes with the infidel, *Rom.* vi. 1. who is introduced after the apoſtle had been inſiſting at large on this doctrine of juſtification by faith only, as ſpeaking like our author, " Shall we ſin then that grace may abound?" The apoſtle immediately rejects the motion with a *me genoito*; and ſo reply theſe itinerants, my Lords, " GOD forbid." For what ſays the *12th, article* of our Church? " Albeit that good works,

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which are the fruits of faith, and follow after juſtification, cannot put away ſins, and endure the ſeverity of GOD's judgment; yet are they pleaſing and acceptable to GOD in CHRIST, and do ſpring out neceſſarily of a true and lively faith, inſomuch that by them a lively faith, may be as evidently known, as a tree diſcerned by the fruit?" And do we then by preaching the doctrine of juſtification by faith only, naturally lead people to a diſregard of moral duties and a low eſteem of them, much leſs to think them no part of the chriſtian religion? Do we not rather eſtabliſh them, by laying a foundation whereon true moral duties can only be built, ſo as to be acceptable in the ſight of GOD? for what ſays our *13th article?* "Works done before the grace of CHRIST, and the inſpiration of his Spirit, are not pleaſant to GOD, for as much as they ſpring not of faith in JESUS CHRIST, neither do they make men meet to receive grace, or (as the ſchool authors ſay) deſerve grace of congruity; yea rather, for that they are not done as GOD hath willed and commanded them to be done, we doubt not but they have the nature of ſin."

To this query our author annexes the following obſervation. "The words of the pious and judicious Mr. *Chillingworth* are very material to this purpoſe: For my part, ſays he, I do heartily wiſh that by public authority it were ſo ordered, that no man ſhould ever preach or print this doctrine, that faith alone juſtifies, unleſs he joins this together with it, that univerſal obedience is neceſſary to ſalvation." What piety and judgment Mr. *Chillingworth* might be remarkable for, I know not; but if by "univerſal obedience being neceſſary to ſalvation," he means what our author does (or otherwiſe this quotation is nothing to the purpoſe) juſtification in the ſight of GOD, then Mr. *Chillingworth*'s writing after this manner is a ſpecimen neither of his piety or judgment; becauſe the quite contrary doctrine is contained in our articles, and eſtabliſhed by public authority. So that to wiſh for juſtification by faith alone to be put down by public authority, what is it in effect but to wiſh for the utter ſubverſion of the grand doctrine of the reformation? Perhaps it may not be impertinent, or a vain repetition, if I here beg leave to tranſcribe a paſſage (which I lately printed in my anſwer to the Prebendary of *St. Paul*'s) out of the *Honeycomb of Free Juſtification*, written

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by one Mr. *Eaton*, of *Trinity College* in *Cambridge*, printed at *London* in the year 1642. "Free juſtification was firſt enjoined to be diligently taught, for the reformation of the church, by King *Henry* VIII. but was by King *Edward* VI. and Queen *Elizabeth*, principally eſtabliſhed by parliament, and ſingled out from all the reſt of the eſtabliſhed articles of religion; and reduced into ſermons and homilies, to be (after the people's ſight of their loſt eſtate, and woeful miſery by ſin) *principally taught*, and chiefly known and underſtood of all the ſubjects and commons of the land, for theſe four cauſes.

1ſt. "Becauſe it is the only immediate cauſe and means of our peace with GOD. For being juſtified by faith we have peace with GOD, *Rom.* v. 1. and our aſſurance of free ſalvation by JESUS CHRIST, and is therefore called the juſtification of life, *Rom.* v. 18. "For whom GOD juſtifieth, them he alſo glorifieth," *Rom.* viii. 30.

3d. "Becauſe it is the chiefeſt cauſe and means to diſcover and ſuppreſs the *Romiſh* antichriſt, popery, &c. and all other ſuperſtitions, ſects, errors and ſchiſms out of the land; and to eſtabliſh unity, peace and concord in matters of religion, and of aſſurance of free ſalvation, and makes every man to keep in a lawful vocation, and to do it profitably in love. *Gal.* v. 13.

4th. "To direct miniſters, ὀρθοποδεῖν, to go with a right foot to the truth of the goſpel, *Gal.* ii. 14. in ſound preaching, and pure declaring of the word of GOD, by a true faith of free juſtification, becauſe (ſaith the eſtabliſhed doctrine of our church) ſincere preachers ever were, and ever ſhall be but a few; and their preaching of GOD's word, moſt ſincere in the beginning, by proceſs of time waxeth leſs and leſs pure, and after is corrupt, and laſt of all quite laid down, and left off; becauſe free juſtification is a doctrine hardly learned in a church, and ſoon loſt again, *Gal.* i. 6. and yet is the true ſtrength, happineſs and ſafety of the whole land, *Iſaiah* lxii. 1—6."

"Hereupon, the 5th part of the ſermon againſt diſobedience and rebellion, eſtabliſhed by Queen *Elizabeth*, teacheth the commons, that ſuch biſhops or eccleſiaſtical perſons, as by pride and ambitious rule, do by terms of error, ſchiſm, or hereſy, hinder this *main light of* GOD's *word* from the people,

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are the *chiefeſt traytors* in the land: and the 6th and laſt part largely teacheth, that ſuch ſubjects and commons to whom, through ignorance of GOD's word, this light of righteouſneſs, and this ſun of underſtanding doth not ſhine, although they may brag, as did ſometimes the *Jewiſh* clergy and people, that they cannot lack knowledge, yet are ſuch by their blind dead faith, traytors to GOD, traytors to their king, traytors to their own ſouls and bodies, and traytors to the whole land and country."

Thus far Mr. *Eaton*. And whether he or Mr. *Chillingworth* wrote with moſt piety and judgment on this head, I leave to the author's conſideration. And at the ſame time appeal to your Lordſhips, whether the Methodiſts, by preaching up the doctrine of *juſtification by faith alone*, carry chriſtianity to an extreme? or, whether or not this author, by making moral duties a condition of our acceptance with GOD, and of our being juſtified in his ſight, is not himſelf guilty of an irregularity which amounts to a violation of the laws both of church and ſtate?

May not this alſo, my Lords, ſerve as an anſwer to our author's 10th *query*, page 12th. "Whether it be for the ſervice of religion, to diſcourage people from reading Archbiſhop *Tillotſon*'s Sermons and the *Whole Duty of Man?* to whom our Methodiſts might have added many more of our beſt writers after the reſtoration. For, all theſe (together with explaining the whole work of our redemption by CHRIST) endeavoured to turn the minds of people to the practice of moral duties, and to cure them of that madneſs and enthuſiaſm into which they had been led by the Antinomian doctrines, and others of the like tendency, during the times of anarchy and confuſion?" Undoubtedly; for are they not both wrong in their foundation? The latter indeed lays no foundation by juſtifying faith at all, and therefore may be more properly termed *Half the Duty of Man*; and the former, like our author, contrary to the laws of church and ſtate, makes good works a *condition* of our acceptance with GOD, and of our being juſtified in his ſight. And though I might have ſpared my *borrowed compariſon* of putting the Archbiſhop on a level with *Mahomet*, (for which I aſk the public pardon,

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though perhaps even this confeſſion may be turned to my reproach) yet I can by no means agree with our author in this ſame *query*, *page* 13*th*, that either his Grace, or the author of the *Whole Duty of Man*, explained the whole work of our redemption by CHRIST. For how can that be poſſibly done, without explaining the doctrine of juſtification by faith alone? And therefore, whatever good the Archbiſhop, and many other of our beſt writers after the Reſtoration (as this author ſtiles them) might deſign by endeavouring "to turn the minds of people to the practice of moral duties, and to cure them of that madneſs and enthuſiaſm into which they had been led by the Antinomian doctrines, and others of the like tendency, during the times of anarchy and confuſion," may I not appeal to your Lordſhips, whether that of the Poet be not too applicable to his Grace, to the Author of the *Whole Duty of Man*, and to writers of that ſtamp:

Incidit in ſyllam, qui vult vitare Charibdin?

For, is there no way, my Lords, of turning people's minds to the practice of moral duties, without turning their minds from the doctrine of juſtification by faith alone, without which, moral duties cannot be acceptable to GOD at all? What is this, my Lords, but, *Pharoah* like, to command GOD's *Iſrael* to make brick without giving them ſtraw? And ſuppoſing it be true, that the people before the reſtoration had been led into madneſs and enthuſiaſm, by Antinomian doctrines, was there no other way, my Lords, of curing them of this madneſs, but by preaching down the moſt fundamental article of the church of *England*, and ſo by preaching up the doctrine of juſtification in the ſight of GOD, partly *by works*, and partly *by faith*, bring them half way to the church of *Rome*? Do not theſe itinerants, my Lords, by laying down faith as the foundation, and building the ſuperſtructure of univerſal obedience as the fruit of it thereon, keep a proper medium, and take the moſt effectual method of preſerving people from Antinomianiſm on the one hand, or madneſs and enthuſiaſm, anarchy and confuſion on the other? And is not this, my Lords, the conſtant tenor of their ſermons? Do they not firſt labour to bring people to a real faith in CHRIST as the LORD their righteouſneſs, and then exhort thoſe that believe,

believe, to be careful to maintain and ſhew forth their faith, by a conſtant uniform performance of all manner of good works?

How diſengenuous then is this Author's *9th query*, page 12. "Whether it does not ſavour of ſelf-ſufficiency and preſumption, when a few young heads, without any colour of a divine commiſſion, ſet up their own ſchemes, as the great ſtandard of chriſtianity: and, how can it be reconciled to chriſtian humility, prudence, or charity, to indulge their own notions to ſuch a degree, as to perplex, unhinge, terrify, and diſtract the minds of multitudes of people, who have lived from their infancy under a goſpel miniſtry, and in the regular exerciſe of a goſpel worſhip; and all this, by perſuading them, that they have never yet heard the true goſpel, nor been inſtructed in the true way of ſalvation before: and that they neither are, nor can be true chriſtians, but by adhering to *their doctrines* and *diſcipline*, and embracing chriſtianity upon *their ſchemes*? All the while, for the ſake of thoſe ſchemes, and in purſuance of them, violating the wholeſome rules, which the powers ſpiritual and temporal have wiſely and piouſly eſtabliſhed, for the preſervation of peace and order in the church."

Here he charges theſe itinerants (though without proof, as he had done in the preceding one) with "*ſetting up their own ſchemes, as the great ſtandard of chriſtianity*," and with telling people that they neither are, nor can be true chriſtians, but by adhering to their doctrines and diſcipline, and embracing chriſtianity upon their ſchemes." Is not this calumny all over? For where has this author made it appear, that the Methodiſts preach contrary to the articles of the eſtabliſhed church? Or how does he or can he prove, that they affirm, "People neither are, nor can be true chriſtians, without adhering to their diſcipline?" Where are any quotations to this purpoſe in his obſervations? Is not this, my Lords, all *gratis dictum?* And therefore, to uſe ſome of his own words, "Does it not ſavour of ſelf-ſufficiency and preſumption, and can it be reconciled to chriſtian humility, prudence, or charity," to indulge his prejudice againſt any perſons living to ſuch a degree, as to lay things to their charge which they never thought of or ſaid? For do not theſe itinerants freely converſe with perſons of all communions? Have I not in

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particular communicated with the church of *Scotland*, and preached among the churches in *New-England?* Do not the generality of the clergy cry out againſt me as a latitudinarian, and look upon me for ſo doing, as the bigotted *Jews* did on *Peter*, for going unto the uncircumciſed *Gentiles*; though I ſay as he did, "Can any man forbid me to converſe with and communicate with thoſe who have received the Holy Ghoſt as well as we?" Are not theſe notorious matters of fact? And how then can this author inſinuate, that theſe itinerants tell people, that they neither are, nor can be chriſtians without adhering to their diſcipline?

But further, how ſcornfully does he ſpeak of theſe itinerants? He ſtiles them *a few young heads*. And how unwarily has he thereby ſhewed his ignorance of the lively oracles of GOD? For has he never read what *David* ſaith, *Pſal.* viii. 2. "Out of the mouths of babes and ſucklings haſt thou ordained ſtrength, becauſe of thine enemies, that thou mighteſt ſtill the enemy and avenger?" Or that of the Apoſtle, 1 *Cor.* i. 27, 28. "But GOD hath choſen the fooliſh things of this world to confound the wiſe; and GOD hath choſen the weak things of this world to confound the things which are mighty; and baſe things of the world, and things which are deſpiſed, hath GOD choſen, yea and things that are not, to bring to nought things which are?" How preſumptuouſly does he alſo tax theſe few young heads in this ſame query, with acting "*without any colour of a divine commiſſion?*" For have not ſeveral of theſe young heads received a commiſſion from your Lordſhips? And does not the ſucceſs they have met with, as alſo their being ſtrengthened to ſtem and ſurmount ſuch a torrent of oppoſition, afford ſome colour at leaſt, that they have acted by a divine commiſſion indeed? For how could a few young heads, my Lords, or any men whatſoever, do ſuch things, unleſs GOD was with them?

But our Author, it ſeems, looks upon what they call ſucceſs, in a different light, and therefore, in this 9*th Query*, further aſks, "How it can be reconciled to chriſtian humility, prudence, or charity, to indulge their own notions to ſuch a degree, as to perplex, unhinge, terrify, and diſtract the minds of multitudes of people, who have lived from their infancy under a goſpel miniſtry, and in the regular exerciſe of a goſ-

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pel worſhip; and all this, by perſuading them, that they have never yet heard the true goſpel, nor been inſtructed in the true way of ſalvation before." To prove this particular part of the Query, he refers to paſſages which my Lord of *London* was pleaſed to extract out of my third Journal ſome years ago, ſuch as, "I offered JESUS CHRIST freely to them;—I think *Wales* is excellently well prepared for the goſpel of CHRIST;—Received news of the wonderful progreſs of the goſpel in *Yorkſhire*, under the miniſtry of my dear brother *Ingham*;—I was refreſhed by a great packet of letters, giving me an account of the ſucceſs of the goſpel;—A moſt comfortable packet of letters, giving me an account of the ſucceſs of the goſpel." But how do all theſe paſſages, my Lords, put all together, afford the leaſt ſhadow of a proof of what this Author here lays to theſe itinerants charge? Or how can offering CHRIST freely, and hearing and writing of the ſucceſs of the goſpel, be interpreted as perplexing, unhinging, terrifying, and diſtracting the minds of multitudes of people, &c.? Is not this, my Lords, like the other proofs he brings againſt theſe itinerants in ſome other reſpects? And may I not venture to affirm now, whatever I did ſome years ago, that if the Right Reverend the Biſhops, and Reverend the Clergy, hold the ſame principles with this anonymous Author, then the generality of the poor people of *England*, however regular they may have been from their infancy in the exerciſe of a goſpel worſhip, never yet lived under a goſpel miniſtry, have never yet heard the true goſpel, or been inſtructed in the true way of ſalvation. For how can that be, when the *fundamental doctrine* of the goſpel, I mean juſtification by faith alone in the ſight of GOD, muſt be neceſſarily every where preached down? Does not *Luther* call this, *Articulus ſtantis aut cadentis eccleſiæ?* And is there any thing, my Lords, ſo very irreconcilable to chriſtian humility, prudence, or charity, for a few young heads, who do hold this doctrine, (ſeeing thoſe who ſeem pillars, and are the *aged heads of the church*, are ſo much out of order) to venture out and preach this doctrine to as great multitudes of people as will give them the hearing? And ſuppoſing ſome of theſe multitudes ſhould be unhinged, terrified, diſtracted, or diſturbed a little, is it not better they ſhould be thus unhinged from off their falſe foundation here, than

than by building upon their own works, and going about to eſtabliſh a righteouſneſs of their own, endanger their eternal ſalvation hereafter?

The diſtracting people's minds to ſuch a degree as to occaſion ſudden roarings, agonies, ſcreamings, tremblings, dropping-down, ravings, and ſuch like, is by no means the great end propoſed by theſe itinerants preaching, much leſs was it ever urged by them as an *eſſential mark* of the co-operation of the Spirit of GOD. And therefore, my Lords, is not our Author very unfair in ſtating his *4th Query*, page 10, as he has done: "Whether a due and regular attendance on the public offices of religion, paid by good men in a ſerious and compoſed way, does not better anſwer the true ends of devotion, and is not a better evidence of the co-operation of the Holy Spirit, than thoſe ſudden agonies, roarings and ſcreamings, tremblings, droppings-down, ravings and madneſſes, into which their hearers have been caſt; according to the relations given of them in the Journals referred to?" Would not one imagine by this Query, that theſe itinerants laid down ſuch things as ſcreamings, tremblings, &c. as eſſential marks of the co-operations of the Holy Spirit? But can any ſuch thing be proved? Are they not looked upon by theſe itinerants themſelves, as extraordinary things, proceeding generally from ſoul-diſtreſs, and ſometimes it may be from the agency of the evil ſpirit, who labours to drive poor ſouls into deſpair? Does not this appear from the relation given of them in one of the Journals referred to? Are there not many relations of the co-operation of the Spirit in the ſame Journal, where no ſuch bodily effects are ſo much as hinted at? And does not this give ground to ſuſpect, that "the due and regular attendance on the public offices of religion, paid by (what our Author calls) good men, in a ſerious and compoſed way," is little better than a dead formal attendance on outward ordinances, which a man may continue in all his life-time, and be all the while far from the kingdom of GOD? Did ever any one before hear this urged as an evidence of the co-operation of the Spirit? Or would any one think, that the Author of the obſervations ever read the relations that are given of the converſion of ſeveral in the holy ſcriptures? For may we not ſuppoſe, my Lords, that many were caſt into

ſudden agonies and ſcreamings, *Acts* ii. 37. when "they were pricked to the heart, and ſaid unto *Peter* and the reſt of the apoſtles, Men and brethren, what ſhall we do to be ſaved?" Or what would this Author think of the converſion of the Jailor, *Acts* x. 29, 30. "who *ſprang in*, and came *trembling* and *fell down* before *Paul* and *Silas*; and brought them out, and ſaid, Sirs, what muſt I do to be ſaved?" Or what would he think of *Paul*, who *trembling* and *aſtoniſhed*, *Acts* ix. 6. ſaid, "LORD, what wilt thou have me to do?" and was afterwards, ver. 9, "three days without ſight, and neither did eat nor drink?" Is it not to be feared, that if this Author had been ſeated upon the bench, and heard this Apoſtle give an account of his own converſion, he would have joined with *Feſtus* in crying out with a loud voice, "*Paul*, much learning hath made thee mad?" And are not all theſe things, and whatever elſe is recorded in the book of GOD, written for our learning? Is not GOD the ſame yeſterday, to-day, for ever? And may he not now, as well as formerly, reveal his arm and diſplay his power in bringing ſinners home to himſelf as *ſuddenly* and *inſtantaneouſly* as in the firſt planting of the goſpel church?

But it ſeems, by *Query* 7, page 10, that our Author doubts whether there be any ſuch thing as a *ſudden* and *inſtantaneous change*. For he there enquires, "Whether a gradual improvement in grace and goodneſs, is not a better foundation of comfort, and of an aſſurance of a goſpel new birth, than that which is founded on the doctrine of a ſudden and inſtantaneous change; which, *if there be any ſuch thing*, is not eaſily diſtinguiſhed from fancy and imagination; the workings whereof we may well ſuppoſe to be more ſtrong and powerful, while the perſon conſiders himſelf in the ſtate of one who is admitted as a candidate for ſuch a change, and is taught in due time to expect it?" Here it is to be obſerved, that after telling of a ſudden and inſtantaneous change, he adds, "if there be any ſuch thing." What, my Lords, does this Author profeſs himſelf an advocate for the church of *England*, and yet ſay, "If there be any ſuch thing as a ſudden inſtantaneous change?" Does he not hereby lay an ax to the very root of the baptiſmal office? For if the child be actually regenerated by the Holy Ghoſt, when the miniſter ſprinkles water upon him in the name of the bleſſed Trinity, does it

not follow, that if any change at all be wrought in the child at that time, it muſt be ſudden and inſtantaneous? And does he then ſay, "If there be any ſuch thing?" And do your Lordſhips aſſent thereto? With what reaſon then are theſe itinerants upbraided for talking of a *ſudden, inſtantaneous change*, upon which the very eſſence of baptiſmal regeneration, that DIANA of the *preſent clergy*, entirely depends?

Beſides, with what confidence or rules of fair reaſoning can he here enquire, "Whether a *gradual improvement* in grace and goodneſs, is not a better foundation of comfort, and of an aſſurance of a goſpel new-birth, than that which is founded on the doctrine of a ſudden and inſtantaneous change; which, if there be any ſuch thing, is not eaſily diſtinguiſhed from fancy and imagination; the working whereof we may well ſuppoſe to be more ſtrong and powerful, while the perſon conſiders himſelf in the ſtate of one who is admitted as a candidate for ſuch a change, and is taught in due time to expect it?"

However unintelligible the latter part of this Query may be, does not the former part of it ſeem to imply, that theſe itinerants found the aſſurance of the goſpel new-birth on this ſudden and inſtantaneous change wrought on their hearers under their ſermons, *excluſive* of a gradual improvement in grace and goodneſs afterwards! But is not this mere ſlander? For however they may humbly hope, that Sinners, when deeply impreſſed, may be ſuddenly and effectually wrought upon, yet how can it be proved that they reckon them real converts, till they ſee them bring forth the fruits of the Spirit, in doing juſtly, loving mercy, and walking humbly with their GOD? Or if this was not the caſe, does not the author himſelf, if he holds baptiſmal regeneration, found his comfort on the doctrine of a ſudden and inſtantaneous change? And do not the greateſt part of the poor ſouls now in *England*, go on ſecure that they ſhall be eternally happy, and yet have no better foundation of comfort, and aſſurance of a goſpel new-birth, than that which is founded on the doctrine of a ſudden and inſtantaneous change wrought upon them in baptiſm?

Is not our Author, my Lords, alſo in this Query, guilty of another egregious miſtake! For the *foundation of comfort* which theſe itinerants lay and depend on is, the compleat and

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all-ſufficient righteouſneſs of JESUS; and the new birth or change wrought in the heart, is by them looked upon *only as an evidence* that the perſons thus changed, have indeed gotten a foundation on this rock of ages, and conſequently a ſure and certain hope of a reſurrection to eternal life. And is not all this, my Lords, eaſily diſtinguiſhed from fancy and imagination? And does not our Author lead people to a wrong foundation for comfort, by directing them to look for it from "a gradual improvement in grace and goodneſs?" For, what ſays the Apoſtle, 1 *Cor.* iii. 11. "Other foundation can no man lay than that is laid, which is CHRIST JESUS,"—"who (as he ſpeaks in the firſt chapter of the ſame epiſtle, ver. 30.) is made unto us of GOD, wiſdom, righteouſneſs, ſanctification and redemption?"

This foundation, as well as this ſudden and inſtantaneous change, whether wrought in or after baptiſm, our Author, it is to be feared, is too great a ſtranger to: at leaſt, he gives too great evidence, that he has made but little improvement in grace and goodneſs; for he aſks in his 11*th Query*, page 13, "Whether, the frame of human nature fairly conſidered, the Author of the *Whole Duty of Man*, did not do better ſervice to religion, in laying down rules to keep recreations of all kinds within the bounds of innocence, than they who now cenſure him, and abſolutely deny that recreations of any kind, conſidered as ſuch, are or can be innocent?"

What rules the Author of the *Whole Duty of Man* may have laid down to keep recreations of all kinds within the bounds of innocence, it may be needleſs here to enquire. Is it not ſufficient, my Lords, to mention, that the holy ſcriptures (wherein the whole duty of man, and that too in reſpect both to faith and practice, is fully and really taught) lay down one golden univerſal rule for recreations and every thing elſe, that "Whether we eat or drink, or whatſoever we do, we muſt do all to the glory of GOD?" Whatever recreations people take to the glory of GOD, theſe itinerants, my Lords, think are quite allowable: but if they are made uſe of meerly for ſelf-pleaſing, and not to GOD's glory, nor to fit us for his ſervice, they do affirm, that all ſuch recreations neither are nor can be innocent. And if the Author of the *Whole Duty of Man*, or any other Author whatſoever, hath ſet any other bounds, or

fixed any other rule, however fairly he may have conſidered the frame of human nature, is it not evident, that he has not fairly conſidered the frame and nature of true chriſtianity? For does not that, my Lords, turn our whole lives into one continued ſacrifice to GOD? And if we fairly conſider the frame of human nature, how weak and frail it is, and how eaſily diverted from purſuing our one great end, are not thoſe the greateſt friends to religion, who caution people againſt leading themſelves into temptations, or making uſe of any recreation that may put them out of a ſpiritual frame, and unfit them for the ſervice of GOD? Is this going any further than the Apoſtle did, who ſo ſtrictly cautions chriſtians "not to grieve the Spirit of GOD, whereby they are ſealed to the day of redemption?"

Our Author, under this head, has referred to a paſſage out of one of my Journals, wherein I gave an account of my being in ſome polite company at *Maryland*, who were diſpoſed to cards; and alſo a paſſage out of my letter from *New-Brunſwick*, occaſioned, if I miſtake not, by meeting a man who thought it allowable to play at cards in the *Chriſtmas* holidays, from the liberty given him by the Author of the *Whole Duty of Man*. And will our Author allow playing at cards to be a lawful recreation for a chriſtian? Is this one of the recreations of *all kinds* which may be kept within the bounds of innocence? Is it not a kind of caſting lots? Has it not the appearance of evil? Will he not hear the church? And what ſays the 75th canon? "No eccleſiaſtical perſon ſhall at any time, other than for their honeſt neceſſities, reſort to any taverns or alehouſes, neither ſhall they board or lodge in any ſuch places. Furthermore, they ſhall not give themſelves to any baſe or ſervile labour, or to drinking or riot, ſpending their time idly by day or by night, *playing at dice*, *cards*, or *tables*, or any other *unlawful game*: but at all times convenient, they ſhall hear or read ſomewhat of the holy ſcriptures, or ſhall occupy themſelves with ſome other honeſt ſtudy or exerciſe, always doing the things which ſhall appertain to honeſty, and endeavouring to profit the church of GOD, having always in mind that they ought to excel all others in purity of life, and ſhould be examples to the people to live well and chriſtianly, under pain of eccleſiaſtical cenſures to be inflicted with ſeverity, according

cording to the qualities of their offences." An excellent canon this! And may I not argue from it thus? Either this canon is founded upon the word of GOD, or it is not: if it be not, why is it not abrogated? if it be, why is it not put in practice? Why do the clergy encourage frequenting of taverns, alehouſes, and gaming by their own example? Are not ſuch practices in this canon ſuppoſed to be quite contrary to the purity of life and excellency of example which may be juſtly required from them? And if ſuch things are unſeemly in a *clergyman*, are they not in a degree equally unſeemly in *laymen*, whoſe privilege as well as duty it is, to be "holy in all manner of converſation and godlineſs," and who are univerſally commanded "to ſhine as lights in the world amidſt a crooked and perverſe generation?"

My Lords, might it not reaſonably have been hoped, that your Lordſhips were too well acquainted with real and inward religion, to think that a ſoul born of GOD, and made partaker of a divine nature, can ſtoop ſo low, and act ſo unlike itſelf, as to ſeek for recreation in gaming? Does not the glorious and plenteous redemption, that great, inexpreſſibly great and preſent ſalvation, which the great High-prieſt and Apoſtle of our profeſſion has purchaſed for us by ſhedding his dear heart's blood, and whereby we are redeemed from this preſent evil world, ſet us above ſuch trifling things as theſe, ſuppoſing they were not directly ſinful? Are not chriſtians "kings and prieſts unto GOD?" And is it not as much beneath the dignity of their heaven-born ſpirits, to ſtoop to ſo low an amuſement as gaming of any kind, as ever it was beneath the dignity of the *Roman Emperor* to ſpend his time in the amuſement of catching flies? Does not our Author, therefore, my Lords, by writing thus, ſtrike at the very vitals of religion, and prove too plainly that he is a ſtranger to the power of the dear Redeemer's reſurrection? Need we, therefore, wonder at his *12th Query*, page 12, wherein he enquires, "Whether the ſtrong expreſſions which are found in their printed Journals, of *extraordinary preſences* of GOD, directing and aſſiſting them in a more immediate manner, do not need ſome teſtimonies of a divine miſſion, to clear them from the charge of enthuſiaſm?" Under this query our Author has alſo mentioned ſeveral paſſages of my Journals, extracted by my Lord of *London*, in

his *laſt paſtoral letter* againſt lukewarmneſs and enthuſiaſm, and has alſo been at great pains to extract many more out of my four laſt Journals, which have been printed ſince, and which, according to our Author, are more full of enthuſiaſm, if poſſible, than the three firſt? But does not this Author forget, that I anſwered his Lordſhip's letter, and proved, that his Lordſhip was miſtaken in his definition of enthuſiaſm; and that, according to his definition, I was no *enthuſiaſt*? Did I not alſo prove, that the propoſitions on which his Lordſhip's quotations were founded were falſe? Has his Lordſhip, or any one for him, been pleaſed to make any reply to that anſwer? Not as I have heard of. And therefore, was it not incumbent upon this Author, my Lords, to have diſproved or invalidated my anſwer to his Lordſhip's letter, before he could honourably mention the paſſages referred to therein, to prove me an enthuſiaſt? But paſſing by this, with the other many *irregularities* which are juſtly charged upon this *anonymous Author*, if he aſks "whether the ſtrong expreſſions which are found in *their* printed Journals (I ſuppoſe he would have ſaid *his* printed Journals, for I find under this Query no Journals referred to but mine) of extraordinary preſences of GOD directing and aſſiſting them in a more immediate manner, do not need ſome teſtimonies of a divine miſſion, to clear them from the charge of enthuſiaſm?" I would aſk this Author again, "What teſtimonies he would have?" Can he bring any proof againſt the matters of fact recorded in theſe Journals? Or will he venture to affirm, that I did not feel the divine preſence in an extraordinary manner, that is, more at one time than another? Or that I have not been directed in a more immediate manner, at certain times, when waiting upon GOD? Were not ſuch-like queries put by the heathens to the primitive chriſtians? And was not their anſwer, *Monſtrare nequeo, ſentio tantum?* I would further aſk, what this Author means by a divine miſſion? Did not my Lord of *Glouceſter* (for I muſt again repeat it) give me an apoſtolical one, when he ſaid, "Receive thou the Holy Ghoſt by the impoſition of our hands?" And can it be enthuſiaſm, or is there any thing extraordinary in ſaying, that I felt more of the influences of this Holy Ghoſt, and was aſſiſted in a *more immediate manner* in my adminiſtrations at one time, than another? Or is it

not

not more extraordinary (only indeed that it has been a good while too too common) that the Right Reverend the Biſhops ſhould take upon them to confer the Holy Ghoſt, and the Reverend the Clergy profeſs they are inwardly moved by it, and yet charge every expreſſion they meet with, wherein his bleſſed influences are ſpoken of as felt and experienced, with being downright enthuſiaſm? But what ſhall we ſay? "The natural man diſcerneth not the things of the Spirit: they are fooliſhneſs unto him, neither can he underſtand them; becauſe they are ſpiritually diſcerned." What if ſome of the expreſſions, my Lords, in the Journals are ſtrong? Does that prove them enthuſiaſtical? Or what if feeling the preſence of GOD, and being directed in a more immediate manner, be ſomething extraordinary to our Author, does it therefore follow that it is ſo to others? Or is this Author like minded with the Right Reverend the Biſhop and the Reverend the Clergy of the dioceſe of *Litchfield* and *Coventry*, who reckon the indwelling, and inward witneſſing of, as alſo praying and preaching by the Spirit, among the *kariſmata*, the miraculous gifts conferred on the primitive church, and which have long ſince ceaſed? If ſo, no wonder that the expreſſions referred to are ſtrong and extraordinary to him. But, my Lords, may I not beg leave to tell this Author, that theſe itinerant preachers have not ſo learnt CHRIST? No, they believe that JESUS is the ſame yeſterday, to-day, and for ever; and that he is faithful, who hath ſaid to his Apoſtles, and in them to all ſucceeding truly chriſtian miniſters, "Lo, I am with you always, even to the end of the world." Conſequently they believe the Comforter will abide with them for ever, witneſſing with their ſpirits that they are children of GOD; leading them by a diligent ſearch of the holy ſcriptures into all truth; guiding them together with the word, the voice of friends and Providence, in all circumſtances by his counſel; giving them utterance when called to ſpeak to the people from GOD, and helping their infirmities, and aſſiſting them in prayer when called to ſpeak to GOD for the people. Inwardly moved by this Spirit, and not by any hopes of human grandeur or preferment, theſe itinerants, my Lords, firſt took on them the adminiſtration of the church; and his bleſſed influences they have from time to time happily experienced, as thouſands

whoſe eyes have been opened to diſcern ſpiritual things, can teſtify. And being without cauſe denied the uſe of their brethrens pulpits, and having obtained help from GOD, they continue to this day, witneſſing both to ſmall and great the grand doctrines of the Reformation, *juſtification by faith alone* in the imputed righteouſneſs of JESUS CHRIST, and the neceſſity of the *indwelling of the Spirit* in order to be made meet to be partakers of the heavenly inheritance, among all them that are ſanctified. In doing thus they know of no "wholeſome rules, wiſely and piouſly eſtabliſhed by the powers ſpiritual and temporal," *Query 9th*, page 12. which they have violated; or ſhould they be commanded by the whole bench of Biſhops to ſpeak no more of this doctrine,—they have an anſwer ready, "We cannot but ſpeak the things that we know." We take this to be an ungodly admonition; and therefore, whether it be right in the ſight of GOD, to obey man rather than GOD, judge ye." And though for ſo doing, they ſhould be mobbed, as they frequently have been, and though GOD be not the author of confuſion or tumult, as our Author would have it, page 12, yet they know of one who was mobbed himſelf upon a like account, and commanded *Timothy* to approve himſelf a miniſter of GOD *in tumults*. Being ſenſible of the indolence and unorthodoxy of the generality of the clergy, they think they are ſufficiently warranted by the example of the Prophets of the Old, and of JESUS CHRIST and his Apoſtles in the New-Teſtament, (whatſoever our Author may ſay, *Query 8th* page 11.) to bear a faithful teſtimony againſt them. And being called by the Providence of GOD abroad, after their unworthy labours had been bleſſed at home, they have judged it meet, right, and their bounden duty, from time to time, to publiſh accounts of what GOD had done for their own and other people's ſouls: which, though deſpiſed by ſome, and eſteemed enthuſiaſtical by others, have been owned to the inſtruction and edification of thouſands. But whether this may be properly called "open and public boaſting, unbecoming the modeſty and ſelf-denial of a miniſter of the goſpel, eſpecially one who would be thought to carry on his miniſtry under the immediate guidance of the bleſſed Spirit," (as our Author intimates in his laſt *Query* of this 2d Part); or whether they were written with a ſingle eye to the Redeemer's glory,

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they are willing to leave to the determination of that GOD, to whom all hearts are open, all deſires are known, and from whom no ſecrets are hid. I could here enlarge; but having detained your Lordſhips too long already, I am,

Your Lordſhips moſt obedient ſon and ſervant,

GEORGE WHITEFIELD.

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REMARKS

Upon a late

CHARGE againſt ENTHUSIASM,

Delivered by

The Right Reverend Father in GOD, RICHARD, Lord Biſhop of *Litchfield* and *Coventry*, to the Reverend the CLERGY in the ſeveral parts of the Dioceſs of *Litchfield* and *Coventry*, in a *Triennial Viſitation* of the ſame in 1741; and publiſhed at their requeſt in the preſent Year 1744.

In a LETTER to the Rev. the CLERGY of that Dioceſs.

Matth. xi. 25, 26. *At that time Jeſus anſwered and ſaid, I thank thee, O Father, Lord of Heaven and Earth, becauſe that thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes. Even ſo, Father, for ſo it ſeemed good in thy ſight.*

TO

The Reverend the CLERGY

Of the Dioceſs of

LITCHFIELD and COVENTRY.

On Board the *Wilmington*, Captain *Darling*,
Sept. 20, 1744.

Reverend Brethren,

AS you profeſs to know the ſcriptures, I need not inform you, that the character of *young Elihu* ſhines in the 32d chapter of the book of *Job* with a ſuperior luſtre, above that of his other three friends who came to converſe with him. The humility and modeſty wherewith he firſt addreſſes himſelf to them is peculiarly amiable. "I am young, ſays he, and ye are very old, wherefore I was afraid, and durſt not ſhew you my opinion. I ſaid, Days ſhould ſpeak, and multitude of years ſhould teach wiſdom." But knowing by experience, that "great men are not always wiſe, neither do the aged underſtand judgment, he ſaid, Hearken unto me, and I alſo will ſhew my opinion." And that they might not cenſure him for raſhneſs in ſpeaking, he aſſures them, verſes 11, and 12. that he had well weighed the matter before he broke ſilence. "Behold, I waited for your words; I gave ear to your reaſons, whilſt you ſearched out what to ſay. Yea, I attended unto you; and behold there was none of you that convinced *Job*, or that anſwered his words." And that they might not be offended at his plain ſpeaking, or expect that he would be over-awed from delivering his ſoul, by their ſuperiority in age, learning, or circumſtances of life,

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in the two laſt verſes of the chapter, he boldly, but honeſtly tells them what they were to expect from him. "Let me not, I pray you, accept any man's perſon, neither let me give flattering titles unto man, for I know not to give flattering titles: In ſo doing my Maker would ſoon take me away." And it is very remarkable, that though we are told this young man's wrath was kindled againſt *Job* and his three friends, verſes 2 and 3. and though (as it appears from the enſuing chapters) he ſpoke very cloſe and cutting things, yet at the end of the book, we find no blame laid on him by the great heart-ſearching GOD; whereas the other three are ſeverely reproved, and commanded to apply to *Job* for the benefit of his prayers.

Animated by, and willing to copy after ſo bright an example, I now ſit down to write you this letter; in which I would beg leave to make ſome remarks on your Right Reverend Dioceſan's late *charge againſt enthuſiaſm*. Had I continued in my native country, I ſhould have taken the freedom to have written to his Lordſhip himſelf; but as I heard that he was very aged, and probably before this could reach *England*, might be called to give up his account to the great Shepherd and Biſhop of ſouls, I thought it moſt adviſable to direct this letter to you, at whoſe requeſt, as appears by the title-page, this charge was printed.

It is not my deſign to enter upon a critical examination of every paragraph. I would obſerve in general, that his Lordſhip's main deſign, from the beginning to the end of it, is, to prove "that the indwelling and inward witneſſing of the Spirit in believers hearts (if there were ever any ſuch things at all) as alſo praying and preaching by the Spirit, are all the *extraordinary gifts* and operations of the Holy Ghoſt, belonging only to the apoſtolical and primitive times, and conſequently all pretenſions to ſuch favours in theſe laſt days are vain and enthuſiaſtical." In order to evince this, his Lordſhip ſelects ſeveral paſſages of holy writ, which, in his opinion, are miſapplied by thoſe whom his Lordſhip is pleaſed to ſtile *modern enthuſiaſts*, and undertakes to ſhew, page 11th, "that they are to be interpreted chiefly, if not only, of the ſtate of the apoſtolical and primitive church, and that they very little, if at all, relate to the preſent ſtate of chriſtians."

Whether or not his Lordſhip hath ſucceeded in his undertaking, will beſt appear by a candid and impartial review thereof.

The firſt attempt of this nature which we meet with in his Lordſhip's charge, is page the 12th. His words are theſe: "That I may proceed in a regular manner, with regard to thoſe paſſages of ſcripture that I ſhall ſelect on this occaſion, I chuſe to begin with the original promiſe of the Spirit, as made by our LORD, a little before he left the world. It occurs in the 14th and 16th chapters of St. *John*'s goſpel; in which he uſes theſe words: "When the Spirit of truth is come, (whom CHRIST had juſt before promiſed to ſend from the Father, chapter 14th, verſe 16th) he will guide you into all truth, and he will ſhew you things to come." And again, "the Comforter, which is the Holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things, and bring all things to your remembrance whatſoever I have ſaid unto you." It is very clear (proceeds his Lordſhip) from the bare recital of theſe words, that as they were ſpoken to the apoſtles, ſo they peculiarly belong to the apoſtles themſelves, or to the inſpired perſons in the primitive church.

But granting that theſe words do belong *peculiarly* to the apoſtles, does it therefore follow, that they do not at all belong to their ſucceſſors, or in common to all believers upon whom the ends of the world are come? Were not the apoſtles then repreſentatives of the whole church? And may not what was ſpoken to them, in a proper degree be ſaid to be ſpoken to us and to our children, and to as many as the LORD our GOD ſhall call? Does not his Lordſhip confeſs, page 13th, "that in one of theſe paſſages it is added, that the Father will give you another comforter, that he may abide with you for ever?" And does not his Lordſhip allow, page 14th, "that in the largeſt ſenſe in which this may be underſtood, it is ſynonymous with CHRIST's promiſe to his diſciples at his aſcenſion, that he would be with them *always*, even to the end of the world;" that is, as himſelf explains it, "by the perpetual preſence of the Holy Spirit, as the guardian of his church 'till the end of the world?" But how can CHRIST be with his church by the perpetual preſence of his Spirit, or how can the Holy Spirit "be the guardian of his church 'till

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the end of the world," unleſs it is by opening and bringing all things to our remembrance, whatſoever JESUS hath ſaid to us in his revealed will, guiding us thereby into all truth, and teaching us all things neceſſary to eternal ſalvation?

This promiſe, it is true, as his Lordſhip obſerves, page the 15th, "was fulfilled in a moſt ſolemn manner by the deſcent of the Holy Spirit on the Apoſtles, and others with them, at the feaſt of Pentecoſt, that is recorded ſo particularly in the ſecond chapter of the *Acts* of the Apoſtles." And it is as true, (as his Lordſhip intimates page 16th) "that St. *Peter* makes an application of the prophecy of *Joel*, to the miraculous effuſion of the Spirit on that memorable occaſion.

But does not his Lordſhip by intimating, that this promiſe of our LORD was wholly compleated on the day of Pentecoſt, prove too much? for does it not then follow, that no one after the day of Pentecoſt was to expect the Holy Ghoſt to bring all things to their remembrance, to teach them all things, and ſhew them things to come? How then could this promiſe be fulfilled in the apoſtle *Paul*, who was converted ſome time after? or how could this remain in the primitive church in the inſpired perſons, or abide with the church for ever to the end of the world? And ſuppoſing the apoſtle *Peter* does make an application of the prophecy of *Joel* to the miraculous effuſion of the Spirit on the day of Pentecoſt, *Acts* the 2d, verſes 16th, 17th, *&c.* does it therefore follow, that this promiſe of our Saviour extends no farther than that day? Does he any where intimate any ſuch thing through his whole diſcourſe? Or is it any new thing for prophecies to have ſeveral fulfilments? Is not that prophecy, "Out of *Egypt* have I called my ſon," which was originally ſpoken concerning GOD's *Iſrael*, applied by the evangeliſt *Matthew*, chap. 2d. verſe 15th, to the Son of GOD himſelf? And therefore granting that this promiſe was in an extraordinary degree fulfilled in the day of Pentecoſt, how does it follow, that it is not now, and will be in an ordinary way, fulfilling to the end of the world? And conſequently, may not this promiſe of our LORD be pleaded by all his diſciples, for the indwelling of his bleſſed Spirit, and his inward teaching, by the inſtrumentality of his revealed will, *now* as well as formerly (eſpecially ſince his Lordſhip, page 15th, clears us from pretending to the

operations of the miraculous kind) without being cenſured for ſo doing as *modern enthuſiaſts*.

But this inward teaching and indwelling of the Spirit, his Lordſhip will by no means allow even the primitive chriſtians to have had in common, and therefore, page 35th (which I come to next, for method's ſake) he comments upon another remarkable ſcripture, that, in his Lordſhip's opinion, 'has been miſapplied to later ages, and indeed to the preſent times, by ſeveral enthuſiaſts, but was really peculiar to the times of the apoſtles.' It occurs, ſays his Lordſhip, page *ibid.* in the firſt epiſtle of St. *John*, chap. ii. verſe 20th, 27th. "But ye have an unction from the Holy One, and ye know all things. But the anointing which ye have received of him, abideth in you: but as the ſame anointing teacheth you all things, and is truth, and is no lie; and even as it hath taught you, ye ſhall abide in him."

This *unction* from the Holy One, and this *anointing*, his Lordſhip, in five or ſix pages, labours to prove was ſome extraordinary gift reſiding in ſome particular inſpired perſons, and not in the believers in general to whom the apoſtle wrote. But with what ſhadow of argument does his Lordſhip reaſon thus? For though it be certain (as his Lordſhip intimates page 37th) "that there were ſeveral ſuch inſpired teachers among the firſt chriſtians, who were endowed with various gifts of the Spirit, and among them with the gift of prayer, and preaching, and revelation of the true ſenſe of the prophetical parts of the Old Teſtament;" yet how does it appear, that theſe inſpired teachers are the particular perſons referred to by the Apoſtle in this paſſage? If that was the caſe, would not the epiſtle itſelf more properly have been directed to them, as having the overſight of the flock? Or is it not probable at leaſt, that the Apoſtle would have had ſomething to ſay to them, as well as to the "little children, young men, and fathers," verſes 12th, 13th, to whom he writes ſo particularly? And is it not evident from the whole context, that this unction from the Holy One was not an extraordinary gift reſiding in any particular inſpired perſon, but the indwelling of the Spirit, believers in general, whereby they had an experimental proof, that JESUS was indeed the CHRIST, and therefore needed not that any man ſhould teach them, that is,

ther teach them, for the Apoſtle writes unto them as knowing perſons, verſe 12th, *&c.* Is not this interpretation quite conſiſtent with the whole ſcope of the Apoſtle in this epiſtle, which was to comfort himſelf, and believers in general, now ſo many antichriſts were abroad, that (ſince JESUS CHRIST had declared, *Matth.* xxiv. 24. that the elect could not be finally deceived) they having a proof of their election by receiving this unction from above, this indwelling of the Holy Ghoſt in their hearts, were now enabled, in a way far ſuperior to, though not entirely excluſive of human teaching, to guard againſt the ſeducers of the day? And conſequently, may not the indwelling of the Spirit be inſiſted upon now, as the privilege of all real chriſtians, without their being juſtly ſtiled for ſo doing, modern enthuſiaſts.

Again, is not his Lordſhip greatly miſtaken in his explanation of the 16th verſe of the 8th of *Romans*, "The Spirit itſelf beareth witneſs with our ſpirit, that we are the children of GOD." "This paſſage, ſays his Lordſhip, page 18th, as it "is connected with the preceding one, relates to the general "adoption of chriſtians, or their becoming the ſons of GOD, "inſtead of the *Jews*, who were then rejected by GOD, and "had loſt that title. But what was the ground of this prefe-"rence that was given to chriſtians? It was plainly the gifts "of the Spirit, which they had, and which the *Jews* had not. "That Spirit then, which by its gifts enabled the Apoſtles and "other chriſtians to work miracles of various kinds, was a "demonſtration, that GOD was in them of a truth, and that "their religion was owned by him in oppoſition to that of the "*Jews*, whom he had deſerted in a judicial manner." The concluſion his Lordſhip draws from theſe premiſes, we have page the 20th. "That the fore-mentioned *teſtimony of the* "*Spirit*, attended with the teſtimony of our own ſpirit, *i. e.* "the conſciouſneſs of the ſincerity and good lives of private "chriſtians, was the public teſtimony of the miraculous gifts "of the Spirit which GOD had conferred on the Apoſtles, and "many of the firſt chriſtians; and which ſhewed that they "and their brethren were the true church of GOD, and not "the *Jews*. And this was a plain criterion in the firſt great "controverſy, namely, to which of thoſe two churches men "were obliged to adhere in communion. And conſequently,

"this

"this witneſs of the Spirit, which ſhews that we chriſtians "are the ſons of GOD, cannot poſſibly be applied to the "mere private teſtimony of the Spirit given to our own "conſciences, to prove that we, or private chriſtians, are "the ſons of GOD and heirs of ſalvation, as is pretended "by modern enthuſiaſts."

But does not his Lordſhip here argue from a miſtaken ſuppoſition, that the Apoſtle, in the 8th of the *Romans*, is ſpeaking of the miraculous power our LORD gave to his firſt Apoſtles to work miracles, in confirmation that their doctrine was of GOD? Is there any ſuch thing ſo much as hinted at through the whole chapter? Is not the whole ſcope of it to ſhew the privileges of thoſe, who "being juſtified by faith" alone, chap. 5th, "have peace with GOD through our LORD JESUS CHRIST?" Does not the Apoſtle therefore at the firſt verſe ſay, "That there is no condemnation to them who are in CHRIST JESUS?" Does he not ſay, verſe the 9th, that "the Spirit of GOD dwelt in them?" Does not his Lordſhip allow, page 16, *&c.* That the Apoſtle in this and the preceding verſes treats of that "*ſpiritual principle* in chriſtians which enables them to mortify the deeds of the body, and overcome carnal inclinations?" And what ſhadow of a reaſon can be given to prove that the ſame *ſpiritual principle* is not ſpoken of in verſe 16th, as bearing witneſs with believer's ſpirits that they were the children of GOD? Is it not ſaid, verſe 15th, to be ſomething that they had received? "But ye have received the ſpirit of adoption, whereby ye cry Abba, Father." And is not the obvious ſenſe of theſe verſes put together plainly this, "That true believers, thoſe who are chriſtians indeed, have "the Spirit of GOD dwelling in them, verſe 9th; are led by "this Spirit, verſe 14th; have gotten an inward witneſs from "this ſame Spirit, that they are GOD's children, and there-"fore need not be brought into bondage, and fear, leſt GOD "would reject them, but may have free acceſs, and with a "full aſſurance of faith, and a holy child-like ſimplicity, draw "near unto him, crying ABBA, FATHER?"

His Lordſhip, to prove that this is not the ſenſe of this paſſage, but that the teſtimony of the Spirit here ſpoken of, is a public gift of working miracles, refers, page 19th, to *Galatians* iii. 2. where the Apoſtle puts this queſtion to them:

" Received ye the Spirit, (i. e. according to his Lordſhip, the " power of working miracles) by the works of the law, or by " the hearing of faith?" which (ſays his Lordſhip) the ſame Apoſtle preſently after explains, when he ſays at verſe 5th, " He therefore that miniſtereth to you the Spirit, and worketh " miracles among you, doth he it by the works of the law, " or by the hearing of faith?" But is not here a plain antitheſis between adminiſtring the Spirit and working miracles? Do they not evidently imply two diſtinct things? And can it be ſuppoſed, that the Spirit which the Apoſtle aſks, verſe 2d, " Whether they had received by the works of the law, or the hearing of faith," was a power to perform ſuch miracles, at leaſt that only? Would it not then follow, ſince he declares in the 8th of the *Romans*, " that if any man have not the Spirit of CHRIST he is none of his," that either all believers did receive his Spirit in his miraculous gifts, or that no one is a believer that has them not? And doth not the Apoſtle in this very epiſtle make it appear, that the Spirit here ſpoken of is not this miraculous outward teſtimony? For what ſays he, *Gal.* iv. 6. " And becauſe ye are ſons, GOD hath ſent forth the Spirit of his Son into your hearts (whereby it is plain the Spirit was received into the heart) crying, Abba, Father?" And does not this quite clear up that paſſage of *Romans*, ch. viii. ver. 15. about the witneſſing Spirit and the Spirit of adoption, *viz.* that believers (beſides ſeeing the miracles which the Apoſtles wrought) had an *inward teſtimony* of the Holy Ghoſt, he making an inward application of the merits of CHRIST to their ſouls, and giving them an inward teſtimony that they were indeed the adopted ſons of GOD, and therefore in a holy confidence they might cry, Abba, Father? Is there any thing forced in this interpretation? And conſequently (notwithſtanding what appears to the contrary from his Lordſhip's explanation) may not perſons aſſert, that there is ſuch a thing as a witneſs or teſtimony of the Spirit given to our own conſciences, to prove that private chriſtians are the Sons of GOD and heirs of ſalvation, without being cenſured for ſo doing as modern enthuſiaſts?

May I not likewiſe venture to affirm, that his Lordſhip is equally miſtaken in his interpretation of the 26th and 27th verſes of the ſame chapter, which runs thus: " Likewiſe the " Spirit

" Spirit alſo helpeth our infirmities: for we know not what " we ſhould pray for as we ought, but the Spirit itſelf maketh " interceſſion for us with groanings which cannot be uttered. " And he that ſearcheth the heart, knoweth what is the mind " of the Spirit, becauſe he maketh interceſſion for the ſaints " according to the will of GOD?"

The Spirit here ſpoken of, according to his Lordſhip, was the Spirit acting in the *inſpired perſon*, who in the apoſtolical age, ſays his Lordſhip, page 24th, " had the gift of prayer, " and interceded for the whole congregation; ſo that what " is here ſaid of the Spirit, is hy an eaſy figure transferred to " the ſpiritual or inſpired perſon, who prayed in that capacity, " for the whole chriſtian aſſembly. It is he that maketh in- " terceſſion with GOD for private chriſtians, with vehement and inexpreſſible groanings or ſighs." But however eaſy it may be to find out a figure to transfer what is here ſaid of the Spirit, to the ſpiritual or inſpired perſon, yet how will it be eaſy to find a figure to interpret this of the ſpiritual or inſpired perſon at all? For has it not already been ſhewn, that this whole chapter is no where ſpeaking of any ſuch ſpiritual inſpired perſon, but of the Spirit of GOD dwelling in all believers?

His Lordſhip goes on, page ibid. to comment upon the 27th verſe: " And he that ſearcheth the hearts, knoweth what is the mind of the ſpirit, (i. e. of the ſpiritual or inſpired perſon) becauſe he maketh interceſſion for the ſaints according to the will of GOD." That is, ſays his Lordſhip, " GOD knows the intentions of the ſpiritual perſon, and judges of the vehemence of his deſires in prayer for the whole aſſembly, for whom he makes interceſſion, with regard to the immediate ſubject of affliction; literally indeed, *according to* GOD (*kata Theon*) or relatively to him, but by conſtruction, conformably to the will of GOD; namely, that in a moſt fervent manner, the perſon that has the inſpired gift of prayer, which he uſes for the benefit of the whole aſſembly, he, I ſay, leaves it entirely to GOD, whether it be beſt that chriſtians ſhould ſuffer afflictions for the goſpel, or be delivered from them. And ſuch an intention of his prayer cannot but be highly acceptable to GOD, who ſearches his heart, and approves of ſuch an act of profound reſignation to his will."

Thus far his Lordſhip. But where is there through the whole chapter any mention made of an *aſſembly*, or of any *ſpiritual inſpired perſon* praying in its behalf? Does it not require a very profound underſtanding to ſearch it out? Is it not more agreeable to the whole ſcope of the apoſtle in this chapter, to believe, that this ſpirit here mentioned as helping infirmities, or diſtreſſes, and aſſiſting in prayer, is the common privilege of all believers? Is he not ſaid to make interceſſion for the ſaints in general? And does not his Lordſhip, page 22d, in effect own this? For what ſays his Lordſhip? "Now on this occaſion, he, the apoſtle, adds another proof of the truth of chriſtianity, and that chriſtians are the adopted ſons of GOD, and more eſpecially with regard to their ſufferings at that time, for the ſake of their religion, ſays he, verſe 26th. Likewiſe the Spirit alſo, (or rather *even*, *kai*) helpeth out infirmities (or our diſtreſſes, for the word *Aſtheneiais* ſignifies both.) And then he mentions in what inſtances he does ſo, viz. in prayers to GOD about bearing afflictions, or being delivered from them; and which of theſe two is moſt profitable for us, the Spirit knows better than we ouſelves, and therefore inſtructs chriſtians how to pray with regard to their ſufferings. We know not, ſays he, what we ſhould pray for as we ought; that is, whether it be beſt for us to bear afflictions, or to be delivered from them according to our natural inclinations." And after writing thus, how inconſiſtent is it in his Lordſhip to ſay, that this is done by the Spirit acting in the inſpired perſon only, who made interceſſion for the whole aſſembly? Is not the quite contrary, I could almoſt ſay, ſelf-evident? And how then can thoſe who, from this paſſage of the 8th of the *Romans*, humbly claim the gift and grace of prayer now, as well as formerly, for ſo doing, be juſtly termed modern enthuſiaſts.

May we not further enquire, whether his Lordſhip's interpretation of the 4th and 5th verſes of the 2d chapter of the firſt epiſtle to the *Corinthians* be ſound and conſiſtent? The words are theſe, page 27th. "And my ſpeech and my preaching were not with the enticing words of man's wiſdom, but in demonſtration of the Spirit and of power, that your faith ſhould not ſtand in the wiſdom of men, but in the power of GOD," As to the former part of theſe words, "My ſpeech

and

and my preaching were not with the enticing words of man's wiſdom," his Lordſhip ſeems to agree with the interpretation put upon them by thoſe whom he is pleaſed to term enthuſiaſts; but the latter, "The demonſtration of the Spirit and of power," his Lordſhip, in pages 29th, 30th, 31ſt, and 32d, would fain ſhew, means no more, than that the Apoſtle proved JESUS to be the Meſſiah by proofs out of the prophecies of the Old Teſtament, and evinced the truth of chriſtianity by performing miracles."

And ſuppoſing this may be one ſenſe of the words, yet if this be the ſole meaning of the Apoſtle's expreſſion, would it not have better become ſuch a ſcholar as *Paul* was, to have ſaid, "He came to them in the demonſtration of the ſcriptures, rather than of the Spirit?" Can any parallel paſſage be produced, where the word *Spirit* is thus put for the ſcriptures? And therefore, by the demonſtration of the Spirit, may we not underſtand, that the Spirit of GOD himſelf, whilſt the Apoſtle was preaching, wrought a demonſtrative conviction in the ſouls of his hearers, not only that what he ſpake was of GOD, but alſo that he was aſſiſted in ſpeaking by the Spirit of GOD? Does not this agree with what he ſays, 2d epiſtle *Cor.* iii. 2, 3. "Ye are our epiſtle, written in our hearts, known and read of all men: foraſmuch as ye are manifeſtly declared to be the epiſtle of CHRIST miniſtered by us, written not with ink, but with the Spirit of the living GOD, not in tables of ſtone, but in fleſhly tables of the heart." And though it ſhould be allowed that the word *Dunamis* (as his Lordſhip obſerves, page 30th) "in its ordinary ſenſe in the New Teſtament, muſt ſignify the power exerted in miraculous operations:" yet how is it foreign to the Apoſtle's purpoſe to interpret it alſo of a divine power or energy, which ordinarily attended the word preached by him; I mean ſuch a power as accompanied the word when the LORD opened the heart of *Lydia*, and when ſo many were pricked to the heart, and made to cry out, "Men and brethren, what ſhall we do to be ſaved?" Does not the word *Dunamis* ſeem to carry this ſenſe with it, 2 *Cor.* iv. 7.? "But we have this treaſure in earthen veſſels, that the excellency of the power (*Dunameos*) may be of GOD, and not of men." And is not *Apollos* ſaid to be (*Dunatos engraphais*) mighty, or powerful, in the ſcriptures, though we

do not hear that he performed any miracles at all? And though his Lordſhip is pleaſed to ſay, page ibid. "For by this power of GOD here ſpoken of, that it is a power to work miracles appears expreſly, from the immediately following verſe, in which is aſſigned the reaſon for uſing this method of proving chriſtianity to be true, "that your faith ſhould not ſtand in the wiſdom of men, but in the power of GOD;" yet will it not equally hold good, that their faith ſtood not in the wiſdom of men, but in the power of GOD? If by the power we underſtand a divine power attending the word preached in convincing the conſcience, and changing the hearts of men, excluſive or beſides a power of working miracles.

His Lordſhip in the ſame page proceeds thus. "By the *power of* GOD therefore muſt neceſſarily be underſtood the miraculous operations performed by JESUS CHRIST and his Apoſtles, as a divine teſtimony of their authority." He goes on in the 7th, 10th, and following verſes, to explain this "demonſtration of the Spirit and of power;" and tells us, "That this wiſdom of GOD is a myſtery, or wiſdom formerly hidden from the world, which was couched in the types and prophecies of the Meſſiah in the Old Teſtament, under the title of the *Law of Moſes*, the *Pſalms*, and all the prophets that were actually fulfilled in JESUS CHRIST. For, ſays he, 'the Spirit ſearcheth all things, even the deep things of GOD. Now we have not received the ſpirit of the world, (viz. of oratory and philoſophy) but the ſpirit which is of GOD, that we might know the things that are freely given to us of GOD.' That is, that we might learn of the Spirit the true meaning of thoſe writings which he dictated himſelf, and which none but the Spirit of GOD could know, ſince the goſpel is the contrivance of GOD alone for man's ſalvation; and the benefits of it are freely and of his mere grace conferred upon us."

But in all theſe paſſages, where is there a ſhadow of a proof, that by the word *power*, the Apoſtle meant only that he worked miracles among them? Is there any ſuch thing ſo much as hinted at in thoſe verſes? Or what greater reaſon is there to infer from hence, that the demonſtration of the Spirit means no more than proving CHRIST to be the Meſſiah, from the books of the Old Teſtament?

His Lordſhip goes on, page 31ſt, to comment upon the 13th verſe of the 1ſt *Cor.* 2d. thus: "The apoſtle adds, 'Which things alſo we ſpeak not in the words which man's wiſdom teacheth, (viz. as before by oratory and philoſophy) but which the Holy Ghoſt teacheth; comparing ſpiritual things with ſpiritual.' From which laſt paſſage it appears that the words which the Holy Ghoſt is ſaid to teach, muſt be *prophetical revelations* made of JESUS CHRIST in the Old Teſtament, which were clearly diſcovered to the Apoſtles, and explained by them to the world by the ſame Holy Spirit, that perfectly knew thoſe deep or myſterious things of GOD in the holy ſcriptures, which related to and were fulfilled in JESUS CHRIST; and whoſe expoſitions of his doctrine were authorized by the miracles they wrought in confirmation of it."

But ſuppoſing this be in part true, have not the words a further meaning? And by "Words which the Holy Ghoſt teacheth," may we not underſtand, words which the Holy Ghoſt did immediately put into this and other Apoſtles minds whilſt they were preaching, ſpeaking, or writing? Was there not ſuch aſſiſtance promiſed to the Apoſtles? Did they not ſpeak as the Spirit gave them utterance? And ſince JESUS CHRIST has promiſed in an eſpecial manner to be with his miniſters, even to the end of the world, may they not humbly claim the divine influence to aſſiſt them in a degree in preaching now, as well as formerly, by bringing to their remembrance the words and things he had taught them in the holy ſcriptures before, and ſo opening a door of utterance to them, without being, for ſo doing, juſtly ſtiled modern enthuſiaſts.

His Lordſhip, in order to give a ſanction to theſe his ſeveral interpretations, quotes *Chryſoſtom*, *Origen*, and *Athanaſius*: but does his Lordſhip deal candidly or ſimply in this matter? For though they may in ſome reſpects agree with his Lordſhip's literal interpretation, do they not give a ſpiritual one alſo? Does not his Lordſhip himſelf, page 42d, citing the authority of *Athanaſius*, that great light of the chriſtian church, in effect confeſs this? Does he not ſay, that he interprets the *unction of the Holy One* not *merely* of divine grace? But does it

therefore

therefore follow that he did not interpret it at all of divine grace? Nay, does it not follow, that he did interpret it of the divine grace of the Spirit of GOD dwelling in all believers, as well at leaſt as of the miraculous gifts of the Spirit? Does not *Ignatius*, one of the moſt early writers, ſtile himſelf *Theophoros*, and the people to whom he writes *Theophorei?* And can it be ſuppoſed, that *Origen* in particular, (who his Lordſhip profeſſes again and again, in his treatiſes againſt *Woolſton*, to be ſuch a ſpiritual interpreter of ſcripture,) has in theſe paſſages ſo tenaciouſly cleaved to the literal interpretation, as utterly to deny the indwelling and inward witneſs of the Spirit? Is not this entirely oppoſite to the whole tenor of his writings, as well as the writings of the moſt ancient fathers? And has not his Lordſhip, out of his great zeal againſt enthuſiaſm, by writing thus, unwarily run into an extreme? And as he juſtly charged the infamous *Woolſton* with ſticking too cloſe to the ſpirit, and not minding the letter, has he not in this performance ſo cloſely adhered to the letter, and ſo ſadly neglected the ſpirit, as almoſt totally (if his interpretations be true) to exclude the Holy Ghoſt in his operations, ſince the primitive times, out of the chriſtian world?

Is not this matter of fact? Are not theſe words of truth and ſoberneſs? Be not angry therefore, but bear with me a little, if like *Elihu*, "I ſpeak that I may refreſh myſelf. For behold my belly is as wine which hath no vent, it is ready to burſt like new bottles." Let his Lordſhip write what he pleaſes to the contrary, "there is a Spirit in man, and a holy Spirit in believers, and an ordinary inſpiration of the Almighty, which now, as well as formerly, giveth them ſpiritual underſtanding." But ſuppoſing it was not ſo, and all his Lordſhip's gloſſes upon the forementioned paſſages, were as right as in my opinion they are wrong, could you, Reverend Brethren, (I appeal to your conſciences) in your own hearts even wiſh that they were ſo? If you ſhould anſwer, Yes, (as your requeſting his Lordſhip to print this charge, gives me too great reaſon to think you would,) "Tell in it not *Gath*, publiſh it not in the ſtreets of *Aſcalon*, leſt the daughters of the *Philiſtines* rejoice, leſt the daughters of the uncircumciſed triumph."

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for if this be the caſe, in what a poor benighted condition has the LORD JESUS left his church in theſe laſt days? And what avails it to have his doctrines and divine miſſion evinced formerly by gifts and miracles, if we are deprived of the inward teachings and indwelling of the Holy Spirit? It is true, his Lordſhip does talk here and there of the Bleſſed Spirit, and of his ordinary influences: but what are his ordinary operations, if he is neither to dwell in us, nor to give us an inward teſtimony in our hearts, that we are born of GOD? What ſignifies talking of his aſſiſtances, and at the ſame time declare, that they can neither be inwardly felt, or perceived, nor believers be *ſupernaturally* aſſured thereby of their ſalvation? Or if we are to expect no operations of the Spirit that are ſupernatural, as his Lordſhip again and again intimates, what are the natural operations that we are to look for? Or can there poſſibly be any operation of the Holy Spirit which is not ſupernatural? What can deiſts and the whole tribe of unbelievers wiſh for more than ſuch doctrine? Does not his Lordſhip, by writing thus, greatly hurt the cauſe he would defend; and out of a zeal to prove chriſtianity no enthuſiaſm, unwittingly run into that fault which he would throw upon theſe againſt whom his charge is levelled, page 2d; I mean, "does "he not act in concert with infidelity againſt our eſtabliſhed "religion, our great common ſalvation?" How muſt the church of *Rome* alſo glory in ſuch a charge? Is it not after their own heart? Is not the denying the witneſs of the Spirit in believers hearts, one of the main *pillars of Popery?* Are not papiſts kept in ſlavery, and taught to truſt to the abſolution of their prieſt; becauſe it was one of the determinations of the council of *Trent*, that none can here below attain from the Spirit a certainty of their being finally ſaved? His Lordſhip has done well in ſignalizing himſelf by writing againſt the papiſts and infidels. But what will it avail, or how can his Lordſhip flatter himſelf that the efforts of the latter, page 2d, "*have been ſufficiently oppoſed:*" ſince by writing againſt the *witneſs of the Spirit*, he ſo nearly ſymbolizes with the one, and by crying down all ſupernatural operations of the Holy Ghoſt, joins hands with the other? Beſides, "If there are "no proofs of the truth of our religion by the inward teſti-"mony of the Spirit, as his Lordſhip affirms, page 52d. or

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"even by the infallible application of the ſeveral marks of "truth in it by the Holy Spirit, to the minds of men, and "his making ſo ſtrong and violent an impreſſion on them, as "to form (*horreſco referens*) a new unintelligible ſort of divine "faith, page 53." how ſhall we diſtinguiſh true and divine faith, from that which is falſe and barely hiſtorical? Are not the devils capable of ſuch a faith? Nay, have they not as real faith as chriſtians themſelves, if there be no other faith but what is wrought by external revelation and outward miracles? Do they not thus believe and tremble? And can it be ſuppoſed, that all the miracles that the Apoſtles wrought, and the glorious ſermons that they were enabled to preach, were only to ſhew people what communion they were to be of? Is not this bringing the goſpel down to a mere hiſtory, which one may read of the exploits of an *Alexander*; and making faith to be a bare aſſent of the underſtanding, which a perſon may have, and yet be no more benefited by the death of CHRIST, than *Simon Magus* was in believing that he was crucified?

But further; ſuppoſing his Lordſhip had ſhewn, that every one of thoſe paſſages he has commented upon, had been miſapplied by modern enthuſiaſts; yet are there not beſides a great cloud of witneſſes to be fetched from the lively oracles, to prove that the *indwelling*, and *inward witneſs* of the Spirit, are the privileges of all believers? Will you permit me to inſtance only in a few? What think you of that paſſage in *St. John*'s goſpel, chap. vii. 37, 38, 39. "In the laſt day, that great day of the feaſt, JESUS ſtood up and cried, ſaying, If any man thirſt, let him come unto me and drink. He that believeth on me, as the ſcripture hath ſpoken, out of his belly ſhall flow rivers of living waters. But this ſpake he of the Spirit, which they that believe on him ſhould receive?" How, I pray you, are we to underſtand that petition of our LORD for his diſciples, juſt before his paſſion, in the ſame evangeliſt, chap. xvii. 20, 21. "Neither pray I for theſe alone, but for them alſo which ſhall believe on me through their word: that they all may be one, as thou, Father, art in me, and I in thee; that they alſo may be one:" And again, verſes 22, 23. "That they all may be one, even as we are one, I in them, and thou in me, that they may be made perfect

ſect in one?". How would you explain that queſtion of the Apoſtle's to the *Corinthians*, (a church famous for its gifts above any church under heaven) "Know ye not that CHRIST is in you, unleſs you be reprobates?" How do you explain that aſſertion of the evangeliſt *John*, in his 1ſt epiſt. v. 10. "He that believeth hath the witneſs in himſelf?" Or that of the Apoſtle *Paul* to the *Epheſians*, chap. i. 13, 19. And again, chap. iv. 30? How do you interpret that paſſage, 2 *Cor.* xvi. 16? Or what ſay you to that exhortation of St. *Jude*, verſe 20. "But ye, beloved, building up yourſelves in your moſt holy faith, praying in the Holy Ghoſt, keep yourſelves in the love of GOD?" Can any of theſe paſſages, with any manner of conſiſtency, be interpreted of the miraculous gifts of the Holy Ghoſt, or be confined to the primitive church? Do they not ſpeak of an indwelling witneſſing ſpirit, which all believers in all ages have a right to expect, till time ſhall be no more?

And now, my *Reverend Brethren*, if theſe things be ſo, may not that queſtion be very juſtly put to you, which our LORD on a like occaſion aſked *Nicodemus*, a ruler of the *Jews*: "Are ye maſters of *Iſrael*? Are ye miniſters of the Church "of *England*, and know not theſe things?" What has his Lordſhip been doing ſo many years, in profeſſing to confer the Holy Ghoſt by impoſition of hands on ſo many miniſters, ſaying unto them, "Receive the Holy Ghoſt by impoſition of our hands," if there are none of thoſe aſſiſtances from the Bleſſed Spirit to be expected now, which were conferred when our Saviour firſt ſpoke theſe words to his diſciples? How can his Lordſhip in conſcience make uſe of the ordination office? Or how could you, before many witneſſes, publicly confeſs that you were inwardly moved by the Holy Ghoſt to take upon you the adminiſtration of the church? when you openly deny him in his moſt powerful, and as to believers, in his common operations. Should you not tremble to think, how much this looks like belying the Holy Ghoſt, and acting the dreadful crime of *Ananias* and *Sapphira* over again, or lying not only unto man, but unto GOD? And why are you ſo zealous for the church, and continually crying out, "The temple of the LORD, the temple of the

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LORD," and yet trample her offices, collects and articles in effect under your feet? With what conſiſtency can you uſe the baptiſmal office, and ſolemny ſay unto GOD, "We yield thee hearty thanks, moſt merciful Father, that it hath pleaſed "thee to regenerate this infant with thy Holy Spirit;" and yet agree with his Lordſhip, page 61, in aſſerting, "to that "fedral rite of baptiſm is annexed the preventing of prepa- "ratory grace of GOD, as is likewiſe (on a due improvement) that of the aſſiſting kind?" Is this all that is implied in the baptiſmal office? And is regeneration no more than this? What a miſerable condition then are thoſe in, who have only their baptiſmal regeneration to depend on? For who is there that has improved, nay who is there that has not ſinned away this preparatory grace? Is not this directly contrary to the whole baptiſmal office? And are not thoſe to be reckoned friends to mankind, who bid them look for a better regeneration than this amounts to? Again, with what propriety can his Lordſhip, in the office of confirmation, pray unto GOD to give the perſons to be confirmed "the Spirit of wiſdom and "undeſtanding, the Spirit of counſel and ghoſtly ſtrength?" Or how can miniſters in general, in the collect for *Whit-ſunday*, ſay, "Grant us by the ſame Spirit to have a right judg- "ment in all things, and evermore to rejoice in his holy com- "forts?" Why are the paſſages, wherein theſe bleſſings are promiſed to the firſt Apoſtles, appointed to be read at this feſtival, if we are not in our degree to expect the ſame mercies? And if theſe things are not to be *inwardly felt*, and we are not to be ſupernaturally aſſured of our ſalvation, wherefore do you make uſe of thoſe words in the viſitation of the ſick? "The Almighty LORD, who is a moſt ſtrong tower to all "them that put their truſt in him, to whom all things "in heaven, in earth, and under the earth, do bow and obey, "be now and evermore thy defence, and make thee *know* "and *feel*, that there is none other name under heaven given "to man, in whom and through whom thou mayeſt receive "health and ſalvation, but only the name of our LORD JESUS CHRIST:" Or with what propriety can you ſubſcribe to the 17th article, wherein we are told, "That the godly conſi- "deration of predeſtination, and our election in CHRIST, is

"full of ſweet, pleaſant, and unſpeakable comfort to godly "perſons, and ſuch as *feel in themſelves* the working of the "Spirit of CHRIST?" And if there be no ſuch thing as inſpiration at all, how can you, conſiſtent with your principles, uſe the church collect before the communion office, and pray "Almighty GOD to cleanſe the thoughts of our hearts "by the *inſpiration* of his Holy Spirit?" Or how can you agree with the 13th article, which affirms, "That works "done before the grace of CHRIST, and the *inſpiration of the* "*Spirit*, are not pleaſant to GOD?" Are not all theſe things againſt you? Do they not all concur to prove, that you are the betrayers of that church which you would pretend to defend? Alas, what ſtrangers muſt you be to a life hid with CHRIST in GOD, and the bleſſed fruits of the Spirit, ſuch as love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance; when you know of no other firſt-fruits of the Spirit, than the miraculous gifts of the Holy Ghoſt conferred on ſome particular perſons in the primitive church, which a man might have, ſo as to propheſy and caſt out devils in the name of CHRIST, and yet be commanded to depart from him in the laſt day? How miſerable muſt the congregations be, of which you are made overſeers? And how little of the divine preſence muſt you have felt in your adminiſtrations, that utterly deny the ſpirit of prayer, and the Spirit's helping you to preach with power, and conſider them as things that have long ſince ceaſed? Is not this the reaſon why you preach as did the ſcribes, and not with any divine pathos and authority, and ſee ſo little good effect of your ſermons? Have not your principles a direct tendency to lull poor ſouls aſleep? For if they are not to look for the ſupernatural operations of the Spirit of GOD, or any inward feeling or perceptions of this Spirit, may not all that are baptized, and not notoriouſly wicked, flatter themſelves that they are chriſtians indeed? But is not this the very quinteſſence of Phariſaiſm? Is not this the dark, benighted ſtate the great Apoſtle of the *Gentiles* confeſſes he was in, before he was experimentally acquainted with CHRIST, or knew or felt the power of his reſurrection? Is not this a propheſying falſely, to ſay unto people, "Peace, peace," when there is no true

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ſolid ſcriptural ground for peace? And are not you then properly the perſons his Lordſhip ſpeaks of, page 1ſt, as "betraying whole multitudes into an unreaſonable preſumption "of their ſalvation?" For is it not the higheſt preſumption, for any to hope to be ſaved without the indwelling of the Spirit, ſince the Apoſtle declares, in the moſt awful manner, "If any man have not the Spirit of CHRIST, he is none of his?" Is it not high time for ſomebody to rouze the ſleepy world out of this ſtate, though it ſhould coſt them ſome melancholy thoughts? May they not juſtly deſpond and deſpair too of being ſaved in ſuch a condition? For how can they poſſibly be good chriſtians, or indeed chriſtians at all, unleſs they ſome time or other feel the Spirit of GOD in their hearts? Or how can any juſtly be ſtiled enthuſiaſtical pretenders to immediate inſpiration and new revelation, page 3d, who only claim what is promiſed in the will of GOD already revealed, and exhort all to add diligence to make their calling and election ſure? And why ſhould that great man of GOD, Dr. *Owen*, be ſo particularly mentioned by his Lordſhip, page 15th? Has there a more ſolid critical learned divine appeared for many ages in the chriſtian world? Being dead, doth he not yet ſpeak? Do not his works praiſe him? Or ſuppoſing he was an enthuſiaſt, as his Lordſhip calls him, how can he be a modern one? Has he not been dead now above fifty years? And why is he mentioned with an *&c.*? Would his Lordſhip have us underſtand Dr. *Goodwin*, Mr. *Baxter*, and writers of the Puritan ſtamp? But in reproaching them, does not his Lordſhip equally brand Archbiſhop *Uſher*, Biſhop *Hall*, Biſhop *Davenant*, Biſhop *Hopkins*, and others, nay all the godly reformers and martyrs, and the compilers of our articles, homilies, and liturgy alſo? Were they not equally enthuſiaſtical with thoſe, which his Lordſhip in this charge would condemn; and may I not therefore ſay, if they were enthuſiaſts, would to GOD you were not only almoſt, but altogether ſuch as they were? Has not his Lordſhip undeſignedly put an honour upon the *Methodiſts*, by joining them in ſuch company? Might not his Lordſhip eaſily foreſee, that ſuch a procedure as this, would rather increaſe than diminiſh the progreſs of Methodiſm, which his Lordſhip ſeems

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to have unwittingly propheſied of three years ago, when this charge was firſt delivered? See margin of p. 60. For what in an human way can have a more natural tendency to ſtrengthen the Methodiſts hands, than their having a public occaſion to ſhew, that they preach up the great doctrines of the reformation, and are thruſt out of the ſynagogues for no other reaſon, than becauſe they preach articles of faith, to which they have ſubſcribed, as the expreſſion is in the literal and grammatical ſenſe?

O my reverend brethren, my heart is in pain for you: indeed I could weep over you. Surely you are not all of his Lordſhip's mind. And yet the *title-page* of this Charge ſeems at leaſt to imply, that it was printed at the requeſt of the generality of you. O be not angry if I entreat you, if there be any conſolation in CHRIST, or fellowſhip of the Spirit, to think of theſe things, and lay them to heart. Remember, I beſeech you, remember the good confeſſion you made before many witneſſes, when you profeſſed that you were inwardly moved by the Holy Ghoſt to take upon you the adminiſtration of the church. And conſider with yourſelves, what a horrid prevarication it muſt be in the ſight of GOD and man, to ſubſcribe to articles in the literal and grammatical ſenſe, which you do not believe? Reflect on what is ſpoken by the Prophet, "They have run, and I have not ſent them, therefore ſhall they not profit this people at all." Think what a dreadful thing it is to preach an unknown, an unfelt CHRIST; and how awful it will be to have the blood of thouſands required at your hands at the great day? As you have received an apoſtolical commiſſion, labour after an apoſtolical ſpirit. And do not ſet yourſelves to oppoſe or run down his bleſſed operations in others, becauſe you do not feel them in yourſelves. Beware of thus doing deſpite to the Spirit of grace: and be not like the Phariſees, who "neither entered into the kingdom of GOD themſelves, and thoſe that were entering in they hindered." Seek you after a righteouſneſs which exceeds theirs. Call to mind, I beſeech you, that ye are the lights of the world. If therefore that light which is in you be darkneſs, how great muſt that darkneſs be? "Ye are the ſalt of the earth; but if the ſalt hath loſt its ſavour, wherewith ſhall it be ſalted? It is thenceforth good for nothing, but to be caſt

out and to be trodden under foot of men. GOD ſeems now about to riſe to ſhake terribly the earth. We hear of wars and rumours of wars. O let your loins be girt, your lamps trimmed, and be ye like unto ſervants that are waiting for the bridegroom: that if he ſhould come at the ſecond or third watch, he may find you ſo doing. Smite not your fellow-ſervants; but rather take ye *Gamaliel*'s advice: "Refrain from theſe men, and let them alone. For if this counſel or work be of men, it will come to nought; but if it be of GOD, ye cannot overthrow it, leſt haply ye be found to fight againſt GOD." The harveſt is great, very great, and ſouls are every where periſhing for lack of knowledge. Why ſhould the labourers be ſo few? Think of that awful ſaying of the angel of the LORD, "Curſe ye *Meroz*, curſe ye bitterly the inhabitants thereof, becauſe they came not to the help of the LORD, to the help of the LORD againſt the mighty." Shew that you love CHRIST above all things, by feeding his lambs and his ſheep; by being inſtant in ſeaſon and out of ſeaſon. That ſo when the great Shepherd and Biſhop of ſouls ſhall appear, you may give up your accounts with joy, and not with grief.

Suffer me alſo (as undoubtedly you requeſted his Lordſhip to publiſh this charge for their inſtruction) to give a word of exhortation to your *Pariſhioners*. You ſee, Sirs, that I have uſed great plainneſs of ſpeech in my remarks upon this charge of your Right Reverend Dioceſan. Do not without examination contradict and blaſpheme, but be noble, as the *Bereans* were, and "ſearch the ſcriptures whether theſe things be ſo or not: to the law, and to the teſtimony." Let that determine who are the ſeducers, who are the enthuſiaſts, and the enemies to the Church; thoſe who preach up the doctrine of juſtification by faith alone in the imputed righteouſneſs of JESUS CHRIST, and the indwelling and witneſſing of the Spirit; or thoſe who tell you, that they were the *miraculous gifts* of the Holy Ghoſt, and not to be expected in theſe laſt days. Say not within yourſelves, "We have JESUS for our ſaviour, we have been born again in baptiſm, we are members of the Church of *England*, we do nobody any harm, we will do what we can, and JESUS CHRIST will do the reſt;" but ſeek ye after a better righteouſneſs than your own, even that "righteouſneſs which is by faith;" and earneſtly preſs

after that indwelling of the Spirit, and that true inward holineſs and purity of heart, without which no man living ſhall ſee the LORD. Get acquainted with the collects, homilies, articles and old writers of that Church whereof you profeſs yourſelves members, and let not ignorance be the mother of your devotion. Remember that "GOD is a ſpirit, and they that worſhip him muſt worſhip him in ſpirit and in truth." See that your zeal be according to knowledge: and count not thoſe to be troublers of *Iſrael*, nor like the miſguided *Jews*, irritated thereto by the high prieſts, raiſe mobs againſt them, as turners of the world upſide down, who out of love to your ſouls, have put their lives in GOD's hands, and ſhew unto you the true way of eternal ſalvation. Place not holineſs in outward buildings, nor reject the goſpel becauſe preached to you in the fields, in the ſtreets and lanes of the city. See, hear, and judge for yourſelves, and beware leſt that come upon you which is ſpoken by a Prophet: "Behold, ye deſpiſers, and wonder and periſh: for I work a work in your days, which a man ſhall not believe, though one declare it unto him."

As for thoſe among you, who in deriſion are termed *Methodiſts*, be you thankful to that GOD, who I truſt has made you wiſe unto everlaſting ſalvation, and given you not only to believe on the LORD JESUS, but alſo to ſuffer for his name. You have lately been enabled joyfully to bear the ſpoiling of your goods *. Think it not ſtrange, if you ſhould hereafter be called to reſiſt unto blood. Fear not the faces of men, neither be afraid of their revilings. Having believed on the LORD JESUS, with your hearts, in ſpite of all oppoſition from men and devils, make confeſſion of him with your mouths unto eternal ſalvation. Contend earneſtly for the faith once delivered to the ſaints, and ſealed by the blood of your martyrs: at the ſame time, "be ready to give a reaſon of the hope that is in you with meekneſs and fear." If you were of the world, the world would love its own; but becauſe you are not of the world, but the LORD JESUS hath choſen and redeemed you out of the world, therefore the world hateth you. Follow him therefore chearfully without the camp, bearing

* *N. B.* The Methodiſts in *Staffordſhire* were mobbed the *Shrove-Tueſday* before, and plundered of their ſubſtance to the amount of ſeven hundred pounds ſterling.

his reproach. The more you are afflicted, the more you ſhall multiply and grow. For verily no man hath loſt houſes or lands for CHRIST's ſake, and the goſpel, who ſhall not receive a hundred-fold in this life with perſecution, and in the world to come life everlaſting. Perſecution is your privilege: it is a badge of your diſcipleſhip: it is every chriſtians lot in ſome degree or other. Only be ye careful to give no juſt offence, either to *Jew* or *Gentile*, or the church of GOD. And as you profeſs to have received the Holy Ghoſt in his ſanctifying gifts and graces, and to have the Spirit of GOD dwelling in you, be ye ſtudious to bring forth the fruits of the Spirit in your lives; that all who are acquainted with you may take knowledge that you have been with JESUS. Call no man maſter but CHRIST. Follow others only as they are followers of him. Be fond of no name but that of CHRISTIAN. Beware of making parties, or calling down fire from heaven to conſume your adverſaries. "Bleſs them that curſe you, and pray for them that deſpitefully uſe you." Labour to ſhine in common life, by a due conſcientious diſcharge of all relative duties, and ſtudy to adorn the goſpel of our LORD in all things. If you are good chriſtians, you will fear GOD, and for his ſake honour the King. Be thankful for the many bleſſings you enjoy under the government of his preſent Majeſty King *George*, and continue to pray to Him, by whom kings reign, and princes decree juſtice, to keep a *popiſh Pretender* from ever ſitting on the *Engliſh* throne. Be cloathed with humility: and always count yourſelves beginners in religion. Let it be your meat and drink to do and ſuffer the will of your Maſter, and forgetting the things which are behind, reach forward to the things which are before, and never ceaſe ſtriving, till you are filled with all the fulneſs of GOD. Determine to know nothing but JESUS, and him crucified. Remember his agony and bloody ſweat, his ſhameful croſs and paſſion. Chearfully pledge him in his bitter cup, and as he was, ſo be ye in this world. Think of his laſt and new commandment, and "love one another with a pure heart fervently;" looking and preparing for that bleſſed hour, when he ſhall come and call you to ſit down with him at the marriage-feaſt in the realms of light and love, where the wicked

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ſhall ceaſe from troubling, and where your weary ſouls ſhall be at reſt.

Finally, I would drop a word to YOU, who have been lately called out into the highways and hedges, and have been honoured as inſtruments to compel many poor ſinners to come in. Againſt you, my brethren, his Lordſhip's charge ſeems to be particularly levelled. But I am perſuaded you will be nothing terrified thereby, ſince you know, I believe, by happy experience, what it is to have the hidden myſteries of the kingdom of GOD opened to your ſouls, and to have the Comforter come and abide with you. You have often felt his bleſſed influences, whilſt you have been praying to that GOD whom you ſerve, dealing out the bread of life in his name to the people. Ye are highly favoured. Having believed, ye ſpeak, and in your degree can ſay with our Saviour, "We ſpeak the things that we know." GOD, who hath commanded the light to ſhine out of darkneſs, hath ſhone into your hearts with the light of the glorious goſpel. Put not therefore this light under a buſhel, but preach the word; "Be ye inſtant in ſeaſon and out of ſeaſon; rebuke, reprove, exhort with all long-ſuffering and doctrine. Do the office of evangeliſts, and make full proof of your miniſtry." And whilſt others are calling for miracles from you, to prove that you are ſealed and ſent by the Spirit, do you labour after the converſion of precious ſouls as ſeals of your miſſion, who ſhall be your joy and crown of rejoicing in the day of the LORD JESUS. Whilſt others are approving themſelves miniſters of CHRIST, by *dignities* and great *preferments*, do you approve yourſelves as the miniſters of GOD in much *patience*, &c. See 2 *Cor.* vi. 4—8. Set the glorious company of the Apoſtles, the goodly fellowſhip of the Prophets, and the noble army of martyrs always before you. O think how abundandant they were in labours, in ſtripes above meaſure, in deaths oft, and how they rejoiced when they were counted worthy to ſuffer ſhame for JESUS CHRIST's ſake. Above all, look ye unto JESUS the author and finiſher of your faith; conſider him who endured ſuch contradiction of ſinners againſt himſelf, leſt ye be weary and faint in your minds. Are you eſteemed mad? So was he. Are you termed deceivers of the people? So was he. Are ye

looked upon as actuated by an evil ſpirit? He was called *Beelzebub*, the very chief of the devils. Are ye thruſt out of the ſynagogues? So was he. Do men hunt for your precious lives? So they did for his. The *Jews* ſought often to kill him, but they could not, becauſe his hour was not yet come: and ſo it ſhall be with you. You are immortal till your work is done. The witneſſes ſhall not be ſlain till their teſtimony is finiſhed. Set your faces therefore as flints: let your brows be harder than adamant: fear not the faces of men, leſt GOD confound you before them. Give not place to thoſe who oppoſe the operations of the Spirit, no not for an hour. Go ye forth in the ſtrength of the LORD, making mention of his righteouſneſs, and his only. Remember that bleſſed promiſe, "Lo, I am with you always, even to the end of the world." JESUS is the ſame now as he was yeſterday. And if you are really thruſt out into the harveſt by JESUS, he will give you a mouth and wiſdom, which all your adverſaries ſhall not be able to reſiſt. You ſee how dreadfully the ſcriptures are interpreted. Give yourſelves therefore to reading. Search the ſcriptures. But above all things, pray that ye may be taught of GOD: without which, notwithſtanding all critical and human learning, you will never be ſcribes well inſtructed to the kingdom of heaven. Continue to go out into the highways and hedges. Conſider what multitudes there are around you every where, ready to periſh for lack of knowledge. And though your enemies, for want of arguments, ſhould ſo far prevail, as to bring you before governors for ſo doing, fear not, for it ſhall be given you, as well as unto the firſt preachers of the everlaſting goſpel, what ye ſhall ſpeak. O men, greatly beloved, my heart is enlarged towards you. Give me leave to ſay unto you, as the angel did to *Daniel*, "Be ſtrong," yea be ſtrong: quit yourſelves like men: put on the whole armour of GOD. And then, though you ſhould be caſt into a den of lions, that GOD whom you ſerve, is able, and will deliver you. Though afflicted, deſtitute, tormented here on earth, verily great ſhall be your reward in heaven.

And now, my *reverend brethren*, to whom this letter is particularly inſcribed, what ſhall I ſay more? I commend it, and you, to the great GOD, and to the word of his grace, which

hich is able to build you up, and give you an inheritance mong all them that are ſanctified. I have written to you out f the fulneſs of my heart; and praying that GOD may give us right judgment in all things, I beg leave to ſubſcribe myſelf, though the chief of ſinners, and leſs than the leaſt of all ints),

Your affectionate younger brother, and fellow-ſervant
in the kingdom and patience of JESUS CHRIST,

GEORGE WHITEFIELD.

A

LETTER

TO

The Reverend the PRESIDENT, and PROFESSORS, TUTORS, and HEBREW INSTRUCTOR, of HARVARD-COLLEGE in CAMBRIDGE;

In ANSWER to

A TESTIMONY

Publiſhed by them againſt the

Reverend Mr. GEORGE WHITEFIELD, and his Conduct.

2 Cor. vi. 8, 9, 10, 11, 12.—*As deceivers, and yet true; as unknown, and yet well known: as dying, and behold, we live; as chaſtened, and not killed; as ſorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet poſſeſſing all things. O ye* Corinthians, *our mouth is open unto you, our heart is enlarged. Ye are not ſtraitened in us, but ye are ſtraitened in your own bowels.*

A

LETTER, &c.

Boſton, January 23, 1745.

Reverend and honoured Gentlemen,

WHEN the great Apoſtle of the *Gentiles* was accuſed before the Governor of *Cæſarea*, *Acts* xxiv. by *Tertullus*, (employed for that purpoſe by *Ananias* the high-prieſt, and the *Elders*) as " a peſtilent fellow, a mover of ſedition among all the *Jews* throughout the world, and a ringleader of the ſect of the *Nazarenes*," he thought it his duty (being beckoned to by the Governor) to anſwer for himſelf; and in his anſwer proved, that he was in no wiſe guilty of the things that were laid to his charge. You, Gentlemen, ſeem to view me in the ſame light, wherein *Tertullus*, *Ananias*, and the *Elders* viewed *Paul*; and accordingly have thought proper to publiſh a teſtimony againſt me and my conduct, wherein you have undertaken to prove, page 4, that " I am an enthuſiaſt, a cenſorious, uncharitable perſon, and a deluder of the people." Will you give me leave, ſince I think the great Governor of the church beckons to me by his providence ſo to do, without minutely criticiſing upon the diction and method of your teſtimony, to anſwer for myſelf, and in the ſpirit of meekneſs examine the proofs you bring to make good your charges againſt me.

" By an *enthuſiaſt* (you ſay, page 4.) we mean one that acts, either according to *dreams*, or ſome *ſudden impulſes* and *impreſſions* upon his mind, which he fondly imagines to be from the Spirit of GOD, perſuading and inclining him thereby to ſuch and ſuch actions, though he hath no proof that ſuch perſuaſions or impreſſions are from the Holy Spirit." This definition of an enthuſiaſt, (whether exactly right or not)

you

you are pleaſed to apply to me; and accordingly at the bottom of the aforementioned page you aſſert, that I am "a man that conducts himſelf according to his dreams, or ſome ridiculous and unaccountable impulſes and impreſſions on his mind," and "that this is Mr. *Whitefield*'s manner, is evident both by his life, his Journals, and his ſermons." "From theſe pieces (you add, page 5.) it is very evident that he uſed to govern himſelf by his dreams: one inſtance of this we have in his life, page 12. 'Near this time I dreamed that I was to ſee GOD on mount *Sinai*. This made a great impreſſion upon me.' Another like inſtance we have, p. 39, 40. 'I prayed that GOD would open a door to viſit the priſoners. Quickly after, I dreamed that one of the priſoners came to be inſtructed by me: the dream was impreſſed much upon my heart: in the morning I went to the door of the goal.' Once more, a like inſtance we have, p. 43. 'I dreamed I was talking with the Biſhop; and that he gave me ſome gold, which chinked in my hands:' and, p. 44. 'The guineas chinking in my hand, put me in mind of my dream." Now, ſay you in the next paragraph, "if we conſider theſe inſtances, we muſt ſuppoſe him *conducting himſelf by dreams*." But, Gentlemen, how will theſe premiſes admit of ſuch a concluſion? In writing a brief account of GOD's dealings with me from my infancy to the time of my ordination, I have mentioned three particular dreams; but how does this prove, that I *conduct myſelf* (I ſuppoſe you mean in the general courſe of my life) by dreams; or that this denominates me an enthuſiaſt, who (according to your definition) acts according to dreams or "ſome ſudden impulſes and impreſſions upon his mind, which he fondly imagines to be from the Spirit of GOD, perſuading and inclining him thereby to ſuch and ſuch actions, though he hath no proof that ſuch perſuaſions or impreſſions (I humbly apprehend to make up the ſenſe there ſhould be added, *or dreams*) are from the Holy Spirit?" May not a perſon, in a few inſtances of his life, have ſome remarkable dreams, which may be explained by ſubſequent providences, without being an enthuſiaſt, or juſtly termed one that acts or conducts and governs himſelf according to dreams?

Beſides, ought you not to have quoted the paſſages as they ſtand in my life, and then every one muſt ſee, I was far from

acting according to dreams, even in theſe inſtances. The firſt I mentioned becauſe it was a means under GOD of awakening me in ſome degree, as I ſuppoſe hath been the caſe of many; and is this a conducting of myſelf by a dream? As for the ſecond, the caſe was thus: as I uſed to viſit the priſoners at *Oxford*, ſo upon my coming to *Glouceſter*, my compaſſion for the poor priſoners there, and the hopes I had of being ſerviceable to them, inclined me to viſit them alſo; for which reaſon I prayed moſt earneſtly, that GOD would open a door for me to viſit them; quickly after I dreamed that one of the priſoners came to be inſtructed by me: the dream was impreſſed much upon my heart. In the morning I went to the door of the goal. This dream was no further a reaſon of my going thither, than as it was a means of exciting me to purſue the reaſonable inclination I had before. And ſubſequent providences made me afterwards judge, that GOD directed the dream for that purpoſe. As to the third, I was ſo far from being conducted by it, that as I have ſaid in the account I gave of it, which, Gentlemen, you would have done well to have obſerved, I always checked the impreſſion it made upon me. Theſe are the only dreams I think that are mentioned in any of my writings; and all theſe are in the account of my life: though you are pleaſed to ſay, p. 5, "From theſe pieces [namely my Life, Journals, and Sermons] it is very evident that he uſed to govern himſelf by dreams."

"As plain it is, (you add, page *ibid.*) that he uſually go-
"verned himſelf by ſome *ſudden impulſes* and *impreſſions* on
"his mind, and we have one inſtance that may ſatisfy us,
"that his firſt ſetting out upon his itinerant buſineſs, was
"from an enthuſiaſtic turn. Journal from *London* to *Gibral-*
"*tar*, p. 3, he ſays, 'He will not mention the reaſons that
"perſuaded him it was the divine will that he ſhould go
"abroad, becauſe they might not be deemed good reaſons by
"another;' but ſaith, 'He was as much bent as ever to go,
"though ſtrongly ſolicited to the contrary, having aſked di-
"rection from heaven about it for a year and half." And does not this prove, Gentlemen, that I acted *cautiouſly* in the affair, and took time to conſider of the ſtep I was about to take? and conſequently was not governed herein by ſome ſudden impulſe or impreſſion on my mind, and without conſulting

ſulting Providence, continuing inſtant in prayer, and conferring with friends on the occaſion, for the ſpace of a year and half, as you well obſerve? And what if I did not mention "the reaſons that perſuaded me it was the divine will that I ſhould go abroad, becauſe they might not be deemed good reaſons by another." Does it therefore follow, that I was governed in the affair by impulſes and impreſſions, or that I had no good reaſons to give? Beſides, Gentlemen, how does it appear that this paſſage refers to my firſt ſetting out upon my itinerant buſineſs? I think I mention only going abroad to *Georgia*, whither I was then bound, and where I intended to ſettle. At this time I had no thought of being an itinerant. It did not appear to be my duty to ſet out upon that buſineſs, for a conſiderable time afterwards. How I was induced at length to ſet out upon it, I may give an account of in a future tract; but till that be publiſhed, how can any one fairly determine "whether my firſt ſetting out upon this itinerant buſineſs, was from an enthuſiaſtical turn or not."

"Other inſtances (you ſay, page *ibid.*) there are, wherein "he ſhews it to be his cuſtom to attribute any common turn of his mind to a motion of the Holy Spirit upon him, without any more reaſon than any man may, any recollections "of his memory, or ſudden ſuggeſtion of his own underſtanding. Such a one you have, Journal from *Gibraltar* to *Savannah*, p. 3. 'I went to bed with *unuſual thoughts* and "*convictions* that GOD would do ſome great things at *Gibraltar*." But, Gentlemen, if I ſay, I went to bed with unuſual thoughts and convictions, how is this an inſtance of "my attributing any common turn of my mind to a motion "of the Holy Spirit." You endeavour to prove it further, p. 6. by a ſecond paſſage taken out of another Journal from *Savannah* to *England*, p. 22. where it is ſaid, "That the leſſon "before he left *Savannah*, being St. *Paul's* ſhipwreck: and "that before his leaving *Charles-Town*, being the firſt of "*Jonah*, made ſuch a deep impreſſion upon him, that he "wrote to his friend to acquaint him, he was apprehenſive "he ſhould have a dangerous voyage; and it happening to "be bad weather accordingly, he ſays, 'GOD hath now "ſhewed me wherefore he gave thoſe previous notices."

But,

But, Gentlemen, how is this an inſtance of my attributing any common turn of my mind to a motion of the Holy Spirit? Was it a common turn of my mind to have *Paul*'s ſhipwreck, and the firſt of *Jonah* powerfully preſſed upon me? I do not know that it was. But you are pleaſed to draw this further inference from the quotation, page ibid, "So that every ſcrip-"ture that came to his view, was received as the *bath-kol* of "the *Jews*, and he plainly ſhews himſelf as much directed "by this way of finding out the will of GOD as he calls it, "as the old heathens were by their *ſortes Homericæ Virgilianæ*." But how does this prove, that every ſcripture that came to my view, was received as the *bath-kol*, &c. I think I mentioned only the firſt of *Jonah*, and the xxviith of *Acts*: but you ſay of this, (my receiving every ſcripture that came to my view as the *bath-kol*) we have a very full inſtance, ſame Journal, p. 38, where you "have a particular application of the words "which appeared upon the Doctor's firſt opening the Com-"mon-Prayer, 'The LORD hath viſited and redeemed his "people." But how is this a very full inſtance, when theſe words did not appear to my view at all, but to the Doctor's? It was he that was reading, not I; only as you are pleaſed to expreſs yourſelves, "I wiſely obſerved that ſo it was, for "about eight o'clock the men ſaw land." Was there any thing unwiſe in ſuch an obſervation? Or was there any thing enthuſiaſtical in ſaying, that GOD had viſited and redeemed his people, when after we had been pinched with hunger, and almoſt ſtarved, he was pleaſed to give us a ſight of land?

You proceed, p. 6, to lay ſomething more to my charge: "Sometimes he ſpeaks as if he had communications directly "from the Spirit of GOD." And is it a crime for a believer, and a miniſter of JESUS, to ſpeak of his having communications directly from the Spirit of GOD? I thought that was no new thing to the miniſters and people in *New-England*, eſpecially ſince ſuch a remarkable revival of religion has been vouchſafed unto them. How are believers ſealed; or how is the divine life begun and carried on, if there be no ſuch thing as having divine communications directly from the Spirit of GOD?

Again, (page *ibid.*) you bring a freſh accuſation againſt me. "Sometimes, and indeed very frequently, he (in a moſt "enthuſiaſtic

" enthuſiaſtic manner) applies even the hiſtorical parts of " ſcripture particularly to himſelf, and his own affairs; and " this manner he endeavours particularly to vindicate, *Ser-* " *mon on Searching the Scriptures*, p. 246. of his Sermons: ' It " is this application of the hiſtorical parts of ſcripture, when " we are reading, that muſt render them profitable to us;' " and appeals to the experience of the chriſtian, that if he " hath ſo conſulted the word of GOD, he has not been plainly " directed how to act, as though he had conſulted the *Urim* " and the *Thummim*. For in this plain and full manner he " ſays, p. 38. of his life; ' The Holy Spirit hath from time " to time let him into the knowledge of divine things, and " hath directed him in the minuteſt circumſtances.' And, " no doubt, hence it is, that he ſays, forementioned ſermon, " p. 247, ' That GOD, at all times, circumſtances, and " places, though never ſo minute, never ſo particular, will, " if we diligently ſeek the aſſiſtance of his Holy Spirit, apply " general things to our hearts.' Which, though it may be " true in ſome meaſure as to the doctrinal and preceptive parts " of ſcripture, yet it is evidently enthuſiaſtic to ſay ſo as to " the hiſtorical parts of it." But, however the ſaying ſo may appear evidently enthuſiaſtical to you, Gentlemen, after maturely weighing the caſe, it does not appear in that light to me: for does not the Apoſtle tell *Timothy*, 2 *Tim.* iii. 16, 17. " That all ſcripture (therein, undoubtedly, including the hiſtorical as well as doctrinal and preceptive parts) is given by inſpiration of GOD, and is profitable for doctrine, for reproof, for correction and inſtruction in righteouſneſs, to make the man of GOD perfect, thoroughly furniſhed to every good work." And does not the ſame Apoſtle, ſpeaking of ſcripture hiſtories, ſay, 1 *Cor.* x. 11. " Now all theſe things happened unto them for enſamples, and they are written for our admonition, upon whom the ends of the world are come." And if it be evidently enthuſiaſtical thus to apply the hiſtorical parts of ſcripture to our own caſes in private, is it not equally enthuſiaſtical to preach upon and apply the hiſtorical parts of ſcripture to particular caſes or perſons in public? And further, if it is evidently enthuſiaſtical to apply the hiſtorical parts of ſcripture to ourſelves and to our affairs, then ſuppoſing ſuch words as theſe, " Go in peace, Be whole of thy plague,

Son

Son be of good chear;" or that hiſtorical paſſage in *John* vii. 37. ſhould be applied to a particular ſoul in deep diſtreſs, (as no doubt they have often been) muſt not that ſoul reject them entirely for deluſions? And if ſo, how many that are real believers, muſt be brought into unſpeakable bondage?

Page 8, you go on thus: "To mention but one inſtance "more, though we are not of ſuch letter-learned as deny, "that there is ſuch an union of believers to CHRIST, whereby "they are one in him, as the Father and he are one, as the "Evangeliſt ſpeaks, or rather the Spirit of GOD by him; "yet ſo letter-learned we are, as to ſay, that the paſſage in "Mr. *W——d*'s ſermon of the *indwelling of the Spirit*, p. 311. 'contains the true ſpirit of enthuſiaſm, where he ſays, 'To 'talk of any having the Spirit of GOD without *feeling* of it, 'is really to deny the thing.' Upon which we ſay, that the 'believer may have a ſatisfaction, that he hath the aſſiſtance 'of the Spirit of GOD with him in ſo continual and regular 'a manner, that he may be ſaid to dwell in him, and yet 'have *no feeling* of it." But, Gentlemen, is not this in effect to deny the indwelling of the Spirit? For how is it poſſible that the believer can have a ſatisfaction, that he hath the aſſiſtance of the Spirit of GOD with him in ſo continued and regular a manner, that he may be ſaid to dwell in him, and yet the believer have no feeling of it? For my part I cannot comprehend it. I could as ſoon believe the doctrine of *tranſubſtantiation*, and therefore cannot retract what you are pleaſed to ſay contains the true ſpirit of enthuſiaſm, "To talk of 'any having the Spirit of GOD without feeling it, is really 'to deny the thing." The reaſon you give why the Spirit of GOD may dwell in a believer, and yet the believer himſelf have no feeling of it; in my apprehenſion carries no proof nd conviction with it at all. I think you reaſon thus, page ib. The metaphor is much too groſs to expreſs (however full) this ſatisfaction of the mind, and has led ſome to take the expreſſion literally, and hath (we fear) given great ſatisfaction to many an enthuſiaſt among us ſince the year 1740, from the ſwelling of their breaſts and ſtomachs in their religious agitations, which they have thought to be *feeling the Spirit*, in its operations on them." Who theſe enthuſiaſts, and what theſe religious agitations are which you are pleaſed to

Gentlemen, have lied to GOD as well as unto man, when I declared at my ordination, that "I was inwardly moved by "the Holy Ghoſt," who, I believe, according to CHRIST's promiſe, will be with every faithful miniſter (and ſo as to be *felt* too) even to the end of the world.

"As a natural conſequence of the heat of enthuſiaſm, by "which (you are pleaſed to ſay) he was ſo evidently acted; in a following paragraph, p. 8. you ſay, "In the next place, "we look upon Mr. *Whitefield* as an *uncharitable, cenſorious,* "and *ſlanderous man*;" *habitually ſuch*, for that is the idea your words ſeem to convey. But, Gentlemen, does it follow that *Peter* could properly be ſtiled a curſing, ſwearing man, becauſe with oaths and curſes he denied his LORD? Or could *David*, that man after GOD's own heart, be properly ſtiled a murdering adulterous man, becauſe he committed adultery with *Bathſheba*, and murdered her huſband *Uriah?* Or, can a believer be ſtiled properly an hypocrite, becauſe he has yet got a great deal of hypocriſy remaining in his heart? I ſuppoſe, by no means. No more, according to my apprehenſions, can any man be juſtly called an uncharitable, cenſorious, and ſlanderous man, if he be not habitually ſo; ſuppoſing it ſhould be proved either from his writings or conduct, that he may have been ſomewhat raſh or uncharitable in his judgment paſſed upon ſome particular perſons or things.

But how, Gentlemen, do you prove this charge, That I am an uncharitable, ſlanderous man? Why, p. 9. "From "his *monſtrous reflections* upon the great and good Archbiſhop "*Tillotſon*, (as Dr. *Increaſe Mather* ſtiles him) comparing his "ſermons to the conjuring books which the Apoſtle per-"ſuaded the people to deſtroy." But this, I humbly apprehend, does not prove that I caſt reflections, which you call *monſtrous*, upon Archbiſhop *Tillotſon* as to his perſonal character, but only his books, which Dr. *Increaſe Mather* himſelf, as I have been informed by the Reverend Mr. *Gee*, who was brought up under his miniſtry, and directed by him in his ſtudies, conſtantly warned the ſtudents againſt. And by the way, I cannot but obſerve, that this holy venerable man of GOD, Dr. *Increaſe Mather*, if we may credit the writer of his life, dealt as much in impreſſions and inward feelings, as the perſon againſt whom you are pleaſed to publiſh this teſtimony.

And

And though he might call the Archbiſhop *a great and good man* for his eminency in ſtation, and great generoſity and moderation towards the Diſſenters, yet I believe he never called him *a great and good divine*; nor do I think he would blame me for what I have ſaid concerning Mr. *G——n*, and Mr. *H——n*.

But that which affords you the greateſt occaſion to denominate me a cenſorious, uncharitable, and ſlanderous man, and which I apprehend chiefly ſtirs up your reſentment againſt me is, to make uſe of your own expreſſion, p. 9. "My reproachful reflections upon the Society which is immediately under "our care." I think the reflections are theſe: "And as far "as I could gather from ſome who well knew the ſtate of it, "[the College] not far ſuperior to our Univerſities in piety "and true godlineſs. Tutors neglect to pray with, and examine the hearts of the pupils; diſcipline is at too low an "ebb; bad books are become faſhionable among them; *Tillotſon* and *Clarke* are read, inſtead of *Shepard*, *Stoddard*, and "ſuch like evangelical writers." And, Gentlemen, were not theſe things ſo at the time when I wrote? Wherein then, in writing thus, have I ſlandered *Harvard College?* But then you ſay, p. 10, he goes further ſtill, when he ſays, p. 96, both of *Yale College*, as well as ours: "As for the Univerſities, "I believe it may be ſaid, Their light is now become darkneſs, darkneſs that may be felt." And muſt it not be ſo, when tutors neglect to pray with, and examine the hearts of the pupils, &c. And this is all I meant. For I had no idea of repreſenting the Colleges in ſuch a deplorable ſtate of immorality and irreligion, as you, Gentlemen, in your teſtimony, ſeem to object. I meant no more, than what the Reverend Preſident meant, when ſpeaking of the degeneracy of the times, in his ſermon at the annual convention of miniſters, *May* 28, 1741, he adds, "But, alas! how is the gold become "dim, and the moſt fine gold changed! We have loſt our "firſt love: and though religion is ſtill in faſhion with us, "yet it is evident, that the power of it is greatly decayed." However, I am ſorry, I publiſhed my private informations, though from credible perſons, concerning the colleges, to the world: and aſſure you, that I ſhould be glad to find, the Reverend Preſident was not miſtaken when he undertook, from

his own examination of things, ſeven months after, to "aſſure "that venerable audience on the day of the convention, that "their ſociety hath not deſerved the aſperſions which have of "late been made upon it, either as to the principles there pre-"valent, or the books there read:" and aſſure you further, that what he adds is true in reſpect of me, "That ſuch as "have given out a diſadvantageous report of us, have done it "in a godly jealouſy for the churches of CHRIST, which are "ſupplied from us." I would bleſs GOD, and at the ſame time, I would aſk pardon for the miſtake, if I was miſtaken therein; for I unfeignedly wiſh your proſperity, and therefore was as willing to publiſh the reformation in the College, as ever I was to ſpeak of its declenſion. From thence may there always proceed thoſe ſtreams, which may make glad the city of our GOD!

To proceed: again you ſay, p. 11. "We think it highly "proper to bear our teſtimony againſt Mr. *Whitefield*, as we "look upon him to be a *deluder* of the people. And here we "mean more eſpecially, as to the collections of money, "which, when here before, by an extraordinary mendicant "faculty, he almoſt *extorted* from the people." Extorted from the people? How, Gentlemen, could that be, when it was a public contribution? I never heard the people themſelves make any ſuch objection. Nor did I ever ſee people, in all appearance, offer more willingly: they ſeemed to be thoſe chearful givers, whom GOD declares he approves of. You go on to prove me a deluder thus: "As the argument he then "uſed was, 'The ſupport and education of his dear lambs at "the Orphan-houſe,' who (he told us, he hoped) might, in "time, preach the goſpel to us and to our children; ſo it is "not to be doubted, that the people were greatly encouraged "to give him largely of their ſubſtance, ſuppoſing they were "to be under the immediate tuition and inſtruction of him-"ſelf, as he then made them to believe; and had not this "been their thought, it is, to us, without all peradventure, "they would never have been perſuaded to any conſiderable "contribution upon that head; and this notwithſtanding, he "hath ſcarce ſeen them for theſe four years." But how does all this prove me a deluder of the people? For can it be proved, that what was collected, was not made uſe of for the ſupport

ſupport and education of the dear lambs at the Orphan-houſe? Or did I promiſe that any of theſe dear lambs ſhould come in four years time to preach in *New-England?* Or did I in the leaſt intimate that I had a deſign to be always reſident at the Orphan-houſe? And if by various and unexpected interpoſitions of Providence, I have been prevented ſeeing them theſe four years, can I help that? "And beſides, you ſay, he hath "left the care of them with a perſon, whom the contributors "know nothing of." I ſuppoſe, Gentlemen, you mean Mr. *Barber.* But do theſe contributors know nothing of him? Did I not mention him publicly at the time of collecting, as one of their own countrymen, and one bred up in one of their own colleges? Was he not with me in perſon? And did I not again and again declare, that he was to be intruſted with the education and ſpiritual concerns of the children and family? Aſſuredly I did. But you add, "And we ourſelves "have reaſon to believe that he is little better than a Quaker." What reaſon, Gentlemen, you may have thus to judge of him, I cannot tell, but I have great reaſon to believe he is a thorough Calviniſt, and a dear man of GOD, much acquainted with the divine life, and ſweetly taught rightly to divide the word of truth. I heartily wiſh all that had the care of youth, were like-minded, whatever name you are pleaſed to give him. But you ſay, "Furthermore, the account which Mr. *W*—— "hath given the world of his diſburſements of the ſeveral "contributions, for the uſe of his Orphan-houſe, (wherein "there are ſeveral large articles, and ſome of about a thou-"ſand pounds our currency charged in a very ſummary way, "'For ſundries,' no mention being made therein what the "ſum was expended for, nor to whom it was paid) is by no "means ſatisfactory." Would you not, Gentlemen, have done well to have ſaid, by no means ſatisfactory to us? For, I am well perſuaded moſt of the contributors depended on my veracity, and would have been ſatisfied as to themſelves, though I had given no account of the diſburſements at all. Beſides, Gentlemen, did you ever ſee an account of that nature more particular? Is that of the Society for propagating the goſpel more ſo? Or would you yourſelves, Gentlemen, be more particular, ſuppoſing an account of what has been

received and diſburſed for *Harvard-College*, ſhould ever be required at your hands?

The manner of my preaching you ſeem, p. 12. "as much "to diſlike, and bound to bear a teſtimony againſt, as the man "himſelf." And why? becauſe it is extempore preaching. This, to uſe your own words, p. ibid, "We think by no "means proper; for that it is impoſſible that any man ſhould "be able to manage any argument with that ſtrength, or "any inſtruction with that clearneſs in an extempore man-"ner, as he may with ſtudy and meditation." But, Gentlemen, does extempore preaching exclude ſtudy and meditation? *Timothy*, I believe, was an extempore preacher, and yet the Apoſtle adviſes him to give himſelf to reading: and I am of *Luther*'s opinion, that ſtudy, prayer, meditation, and temptation, are neceſſary for a miniſter of CHRIST. Now you ſay, "Mr. *W*—— evidently ſhows, that he would have us believe "his diſcourſes are *extempore*." And ſo they are, if you mean that they are not written down, and that I preach without notes: but they are *not extempore*, if you think that I preach always without ſtudy and meditation. Indeed, Gentlemen, I love to ſtudy, and delight to meditate, when I have opportunity, and yet would go into the pulpit by no means depending on my ſtudy and meditation, but on the bleſſed Spirit of GOD, who I believe now, as well as formerly, frequently gives his miniſters utterance, and enables them to preach with ſuch wiſdom, that all their adverſaries are not able to gainſay or reſiſt. This, I think, is ſo far from being a *lazy manner* of preaching, and the preacher in doing thus, is ſo far from offering that which *coſt him nothing*, as you object, page *ibid.* that I have generally obſerved, extempore preachers are the moſt fervent, laborious preachers, and I believe (at leaſt I ſpeak for myſelf who have tried both ways) that it coſts them as much, if not more cloſe and ſolemn thought, as well as faith and confidence in GOD, as preaching by notes. And however you are pleaſed to add, page *ibid.* that this way of preaching "is little inſtructive to the mind, ſtill leſs co-"gent to the reaſonable powers," yet, I believe it is the preaching which GOD hath much honoured, and has been frequently attended with very great ſucceſs in many ages of the chriſtian church. And if we may pray, I ſee no reaſon

why we may not preach extempore. The raſhneſs of ſome of my expreſſions, as well as the dangerous errors, which you are pleaſed to ſay, p. 13, have been vented in my extempore diſcourſes, I humbly apprehend, are no ſufficient objections againſt extempore preaching itſelf; becauſe we often ſee, that thoſe who preach by notes, and write too, as may be ſuppoſed, with ſtudy and meditation, are guilty of as raſh expreſſions, and vent as dangerous errors, as thoſe who, you ſay, preach either without ſtudy or meditation. What the dangerous errors are, that have been vented in my extempore diſcourſes, you have not thought proper to ſpecify, unleſs it be that once or twice through miſtake I ſaid, "That CHRIST loves unregenerate ſinners with a love of complacency; nay, and "that GOD loves ſinners as ſinners." Theſe were indeed unguarded expreſſions; but I recalled it publicly as ſoon as I was made ſenſible of my miſtake: and I think too before your teſtimony againſt me was publiſhed. Were theſe my ſettled principles, I would agree with you in your enlargement upon it, p. 13, "Which, if it be not an unguarded expreſſion, "muſt be a thouſand times worſe; for we cannot look upon "it as much leſs than blaſphemy, and ſhows him to be "ſtronger in the *Antinomian ſcheme*, than moſt of the profeſſors of that hereſy themſelves." But as it was only a *lapſus linguæ*, and the whole current of my preaching and writing was, and is directly contrary to ſuch principles, I would not have you, Gentlemen, by thus repreſenting me as an Antinomian, enroll yourſelves in the number of thoſe "that make a man an offender for a word, and lay a ſnare for them that ſpeak in the gate." Indeed, Gentlemen, I utterly deteſt *Antinomianiſm*, both in principle and practice. And though you are pleaſed to ſay, "That it is not unlikely, and that it is to "be ſuſpected, (that I am an Antinomian) becauſe the expreſſion was repeated; and when he was taxed with it by "a certain gentleman, he made no retraction:" yet I did, I thought, what amounted to it: for when he told me of my miſtake, (if we underſtand the ſame gentleman) I bowed and thanked him for his kind information: as I would willingly do all, who at any time are ſo kind as to come in the ſpirit of meekneſs, to tell me of my faults, and freely converſe with me face to face.

Laſtly,

Laſtly, you are pleaſed to ſay, page *ibid.* "We think it "our duty to bear our ſtrongeſt teſtimony againſt that itine- "rant way of preaching, which this Gentleman was the firſt "promoter of among us, and ſtill delights to continue in." Now by an itinerant preacher (you ſay) "We underſtand "one that hath no peculiar charge of his own, but goes about "from country to country, or from town to town, in any "country, and ſtands ready to preach to any congregation "that ſhall call him to it: and ſuch a one is Mr. *W*——." I own the charge; and am willing to put the caſe on the ſame iſſue as you do, p. 14: "Indeed if there were any thing "leading to this manner of management, in the directions "and inſtructions given either by our Saviour or his Apoſtles, "we ought to be ſilent, and ſo would a man of any modeſty; "if (on the other hand) there be nothing in the New-Teſta- "ment leading to it. And ſurely (you add) Mr. *W*—— "will not have the face to pretend he acts now as an *evange-* "*liſt.*" But indeed, Gentlemen, I do, if by an evangeliſt you mean, what the ſcripture I preſume means, "One who "hath no particular charge of his own, but goes about from "country to country, or from town to town, in any country, "and ſtands ready to preach to any congregation that ſhall "call him to it." For does not that general commiſſion given by our LORD to his Apoſtles, "Go ye into all the world, and preach the goſpel to every creature," authorize the mini- ſters of CHRIST, "even to the end of the world," to preach the goſpel in any town and country, though not of their own head, yet whenever or wherever Providence ſhould open a door, even though it ſhould be in a place "where officers are al- "ready ſettled, and the goſpel is fully and faithfully preached." This, I humbly apprehend, is every goſpel miniſter's indiſput- able privilege, and therefore cannot judge that it is being wiſe above what is written, to give it as my opinion, as you ſay I have done, p. 14. "That itinerant preaching may be "very convenient for the furtherance of the good of the "churches, if it were under a good regulation." For itine- rant preaching is certainly founded upon the word of GOD, and has been agreeably approved of, and practiſed by many good men, with great and happy ſucceſs both in ancient and later times? Was not the reformation begun and carried on

by

by itinerant preaching? Were not *Knox*, *Welch*, *Wiſhart*, and thoſe holy men of GOD, ſeveral of the good old *puritans*, itinerant preachers? Are not itinerants ſent forth by the ſocieties for propagating the goſpel and promoting chriſtian knowledge both in *England*, *Scotland* and *Denmark*? And did not holy Mr. *Baxter* in his appendix to his *Gildas Salvianus* or *Reformed Paſtor*, in conjunction with others, earneſtly and with weighty reaſons recommend itinerant preaching, even where the goſpel was fully and faithfully preached, in 1657? Which is expreſſed in the following terms:

"*To the Reverend and faithful Miniſters of* CHRIST *in the ſeveral Counties of this Land, and the Gentlemen and other natives of each County, now inhabiting the City of* London.

"*Reverend and beloved Brethren,*

THE whole deſign and buſineſs of this diſcourſe, being the propagation of the goſpel, and the ſaving of men's ſouls, I have thought it not unmeet to acquaint you with another work to that end, which we have ſet on foot in this county, and to propound it to your conſideration, and humbly invite you to an univerſal imitation. You know, I doubt not, the great inequality in miniſterial abilities, and that many places have miniſters that are not qualified with convincing, lively, awakening gifts: ſome muſt be tolerated in the neceſſity of the church, that are not likely to do any great matters towards the converſion of ignorant, ſenſual, worldly men: and ſome that are learned, able men, and fitted for controverſies, may yet be unfit to deal with thoſe of the lower ſort. I ſuppoſe if you peruſe the whole miniſtry of a county, you will not find ſo many and ſuch lively, convincing preachers as we could wiſh. And I take it for granted, that you are ſenſible of the weight of eternal things, and of the worth of ſouls; and that you will judge it a very deſirable thing that every man ſhould be employed according to his gifts, and the goſpel in its light and power ſhould be made as common, as poſſible we can: upon theſe and many the like conſiderations, the miniſters in this county reſolved to chuſe out four of the moſt lively, yet ſober, peaceable, orthodox men, and deſire them once-

once a month *to leave their own congregations*, to the aſſiſtance of ſome other, and to beſtow their labour in the places where they thought there was moſt need; and as we were reſolving upon this work, the natives of this county, inhabiting the city of *London*, having a cuſtom of feaſting together once a year, and having at their feaſt collected ſome monies by contribution, for the maintaining of a *weekly lecture* in this county, (beſides other good works) did (by their ſtewards) deſire us to ſet up the ſaid lecture, and to diſpoſe of the ſaid monies in order thereto: and their judgments upon conſultation did correſpond with our deſign. So that the ſaid money, being ſufficient to ſatisfy another, that ſhall in their abſence preach in their own places, we employ it accordingly, and have prevailed with ſome brethren to undertake this work.

I propound to your conſideration, *Reverend Brethren*, and to you, the natives of each county, in *London*, whether the ſame work may not tend much to the edification of the church, and the welfare of ſouls, if you will be pleaſed ſpeedily and effectually to ſet it on foot through the land? Whether it may not, by GOD's bleſſing, be a likely means to illuminate the ignorant, and awaken the ſecure, and countermine ſeducers, and hinder the ill ſucceſs of *Satan's itinerants*, and win over many ſouls to CHRIST, and ſtabliſh many weak ones in the faith? And not doubting but your judgments will approve of the deſign, I humbly move, that you will pleaſe to contribute your faculties to the work; that the *Londoners* of each county will be pleaſed to manifeſt their benevolence to this end, and commit the monies to the hands of the moſt faithful, orthodox miniſters, and that they will readily and ſelf-denyingly undertake the work.

I hope the Gentlemen, natives of this county, will be pleaſed to pardon my publiſhing their example, ſeeing my end is only the promoting of men's ſalvation, and the common good.

And that you may more fully underſtand the ſcope of our deſign, I ſhall annex the letters directed to the ſeveral miniſters of the county, which the lecturers ſend to the miniſters of the place, and receive his anſwer, before they preſume to preach in any congregation."

"To

" *To all the reſt of the Miniſters of the Goſpel in this County, our Reverend and beloved Brethren, grace and peace in our* LORD JESUS CHRIST.

" *Reverend Brethren,*

THE communication of the heavenly evangelical light, for the glory of our Redeemer, in the converſion, edification and ſalvation of men's ſouls, is that which we are bound to by many obligations, as chriſtians, and as miniſters of CHRIST, for his church, and therefore muſt needs be ſolicitous thereof: and it is that which the ſpirit of grace, where it abideth, doth proportionably diſpoſe the heart to deſire: by convictions of the excellency and neceſſity of this work, and of our own duty in order thereto, and by the excitation of undeſerved grace, our hearts are carried out to long after a more general and effectual illumination and ſaving converſion of the inhabitants of this county in which we live: which while we were but entering upon a conſultation to promote, it pleaſed GOD (without our knowledge of it) to put the ſame thoughts into the hearts of others. The natives of this *County of Worceſter* who dwell in *London*, meeting at a feaſt, (as is their yearly uſe) collected a ſum of money for the ſetting of eight poor boys to trades, and towards the maintaining of a weekly lecture, and have committed the execution of this laſt, to our care: and upon conſultation with their ſtewards, and among ourſelves, both they and we are ſatisfied, that a *moveable lecture* on the Lord's-day is the likelieſt way for the improvement of their charity, to the attainment of their ends. For, 1ſt, many people through poverty cannot, and many through negligence will not come to a week day's lecture: experience telleth us, that ſuch are uſually attended but little by thoſe that have the greateſt need: 2dly, and thus the benefit may extend to more, than if it were fixed in one place.

We have therefore deſired our reverend and dear brethren, Mr. *Andrew Triſtram*, miniſter at *Clent*, Mr. *Henry Oaſland*, miniſter

miniſter at *Bewdley*, and Mr. *Thomas Baldwin*, miniſter at *Wolverly*, and Mr. *Joſeph Treble*, miniſter at *Church Lench*, to undertake this work, and that each of them will be pleaſed every fourth Lord's-day to preach twice in thoſe places, where they ſhall judge their labours to be moſt neceſſary: and as we doubt not but their own congregations will ſo far conſent for the good of others; ſo do we hereby requeſt of you our brethren, that when any of them ſhall offer their labours for your congregations, in preaching the ſaid lecture, you will receive them, and to your power further them in the work. For as we have no thoughts of obtruding their help upon you, without your conſent, ſo we cannot but undoubtedly expect, that men fearing GOD, and deſiring their people's everlaſting good, will chearfully and gratefully entertain ſuch aſſiſtance. And we hope, that none will think it needleſs, or take it as an accuſing the miniſtry of inſufficiency: for the LORD doth variouſly beſtow his gifts: all that are upright are not equally fitted for the work: and many that are learned, judicious, and more able to teach the riper ſort, are yet leſs able to condeſcend to the ignorant, and ſo convincingly and fervently to rouze up the ſecure, as ſome that are below them in other qualifications: and many that are able in both reſpects, have a barren people; and the ableſt have found by experience that GOD hath ſometimes bleſt the labours of a ſtranger to do that, which their own hath not done. We beſeech you therefore interpret not this as an accuſation of any, which proceedeth from the charity of our worthy country-men in *London*, and from the earneſt deſires of them and us, to further the ſalvation of as many as we can. And that you may have no jealouſies of the perſons deputed to this work; we aſſure you that they are approved men, orthodox, ſober, peaceable, and of upright lives, happily qualified for their miniſterial work, and zealous and induſtrious therein; and ſo far from being likely to ſow any errors or cauſe diviſions, or to draw the hearts of people from their own faithful Paſtors, that they will be forward to aſſiſt you againſt any ſuch diſtempers in your flocks. Not doubting therefore, but as you ſerve the ſame Maſter, and are under the ſame obligations as we, ſo as many as are heartily addicted to his ſervice, will readily promote

)mote ſo hopeful a work, we commend you and your)ours to the bleſſing of the LORD.

Your brethren and fellow-labourers in the work of the goſpel.

'iderminſter.

In the name and at the deſire of the miniſters of this aſſociation.

'veſham. *Richard Baxter, John Boraſton, Jarvis Bryant.*

In the name of the miniſters of this aſſociation.

Giles Collier, George Hopkins, John Dolphin."

This is and ſhall be my endeavour, and was ſo when I s here laſt, my conſcience alſo bearing me witneſs in the ly Ghoſt, notwithſtanding ſome of my expreſſions have :n made to ſpeak things, and convey ideas which I never ended. And therefore, Gentlemen, judge ye, whether you 're ſaid right in p. 11th, "And now is it poſſible, that we ſhould not look upon him (Mr. *W.*) as the blameable :auſe of all the quarrels on the account of religion, which he churches are now engaged in: and this not only on ac- :ount of his own behaviour, but alſo as the coming of thoſe *ot men* afterwards (who together with the exhorters that ıccompanied them, cultivated the ſame uncharitable diſ-)oſitions in our churches) was wholly owing to his influence ınd example?" Is this, Gentlemen, a fair way of arguing? it not enough for me to anſwer for myſelf, without having faults of others that came after me, laid to my charge alſo? l not the papiſts as juſtly, who charged *Luther* with all the)rudencies of his adherents, and the confuſions that attend- the reformation? Beſides, I do not underſtand, who you an by thoſe hot men. Surely you do not include the reve- d Mr. *Tennent.* GOD did make me an inſtrument of ſend- him to *New-England.* I thank him for it, as I believe :ral of *Harvard College*, many miniſters, and thouſands of common people, in the ſeveral parts of *New-England*, will found to do, through the ages of eternity. As for others, new nothing of their coming, neither do I well know who ı mean, and conſequently can be no more juſtly charged h their miſconduct, than the firſt founder of *Harvard Col-*

lege

lege can be charged with all the bad principles and practices which any of the members of that ſociety have been guilty of, ſince his deceaſe. That Mr. *Tennent*'s labours and mine were remarkably bleſſed, the reverend Mr. Preſident himſelf teſtified in the fore-mentioned ſermon, page 23, wherein are theſe words: "Indeed thoſe *two pious and valuable men of God*, who "have been lately labouring more abundantly among us, have "been greatly inſtrumental in the hands of GOD, to revive "this bleſſed work; and many, no doubt, have been ſavingly "converted from the error of their ways, many more have "been convicted, and all have been in ſome meaſure rouſed "from their lethargy." And even in this teſtimony, you are all pleaſed to ſay, page 3, that "by a certain faculty which "he hath of raiſing the paſſions, he hath been a means of "rouſing many from their ſtupidity, and ſetting them on "thinking, whereby ſome may have been made really better." And if theſe things are ſo; if many have been rouſed from their ſtupidity, and made really better; if the bleſſed work of GOD was revived, and there is no doubt but many have been ſavingly converted from the error of their ways, many more convicted, and all in ſome meaſure rouſed from their lethargy; is it to be wondered at, that many of the people ſhould be ſtrongly attached to ſuch an inſtrument, though it ſhould be moſt evident (as you ſay, p. *ibid.*) "that he hath not any ſu-"perior talent at inſtructing the mind, or ſhewing the force "and energy of thoſe arguments for a religious life, which "are directed to in the everlaſting goſpel?" For, is it not natural for people to love their ſpiritual Father? Would not the *Galatians* have plucked out even their own eyes, and have given them to *Paul?* And is it not the bounden duty of all that love JESUS, to love thoſe who labour in the word and doctrine, and are made greatly inſtrumental in the hands of GOD to revive his bleſſed work amongſt them? And ſuppoſing that they have not any ſuperior talent at inſtructing the mind, &c. ought they not the more to thank and adore the ſovereignty of their heavenly Father, who ſends by whom he will ſend, and chuſes the weak things of this world to confound the ſtrong, and hides thoſe things from the wiſe and prudent, which he is pleaſed to reveal unto babes?

Gentlemen,

Gentlemen, I profeſs myſelf a *Calviniſt* as to principle, and preach no other doctrines than thoſe which your pious anceſtors, and the founders of *Harvard College*, preached long before I was born. And I am come to *New-England*, with no intention to meddle with, much leſs to deſtroy the order of the *New-England* churches, or turn out the generality of their miniſters, or re-ſettle them with miniſters from *England*, *Scotland*, and *Ireland*, as hath been hinted in a late letter written by the reverend Mr. *Clap*, Rector of *Yale-College*: ſuch a thought never entered my heart; neither, as I know of, has my preaching the leaſt tendency thereunto. I am determined to know nothing among you, but JESUS CHRIST and him crucified. I have no intention of ſetting up a party for myſelf, or to ſtir up people againſt their Paſtors. Had not illneſs prevented, I had ſome weeks ago departed out of theſe coaſts. But as it is not a ſeaſon of the year for me to undertake a very long journey, and I have reaſon to think the great GOD daily bleſſes my poor labours, I think it my duty to comply with the invitations that are ſent me; and, as I am enabled, to be inſtant in ſeaſon and out of ſeaſon, and to preach among poor ſinners the unſearchable riches of JESUS CHRIST. This indeed I delight in. It is my meat and my drink. I eſteem it more than my neceſſary food. This I think I may do, as a miniſter of the King of kings, and a ſubject to his preſent Majeſty King *George*, upon whoſe royal head I pray GOD, the crown may long flouriſh. And as I have a right to preach, ſo I humbly apprehend the people, as chriſtians, as men, and *New-England* men in particular, have a right to invite and hear. If pulpits ſhould be ſhut, bleſſed be GOD! the fields are open, and I can go without the camp, bearing the Redeemer's ſacred reproach: this I am uſed to, and glory in; believing that if I ſuffer for it, I ſhall ſuffer for righteouſneſs ſake. At the ſame time I deſire to be humbled, and aſk public pardon for any raſh word I have dropped, or any thing I have written or done amiſs. This leads me alſo to aſk forgiveneſs, Gentlemen, if I have done you or your ſociety, in my journal, any wrong. Be pleaſed to accept unfeigned thanks for all tokens of reſpect you ſhewed me when here laſt. And if you have injured me in the teſtimony you have publiſhed againſt

me and my conduct (as I think, to ſay no more, you real have) it is already forgiven without aſking, by Gentlemen,

Your affectionate humble ſervant,

G. W

P. S. I have been obliged to be very brief, on accou of the variety of buſineſs in which I am neceſſarily engage and my daily calls to preach the everlaſting goſpel.

REMARI

REMARKS

ON A

PAMPHLET,

ENTITLED,

The Enthuſiaſm of METHODISTS and PAPISTS compared;

WHEREIN

Several Miſtakes in ſome Parts of my paſt Writings and Conduct are acknowledged, and my preſent Sentiments concerning the METHODISTS explained.

IN A

LETTER to the AUTHOR.

Out of the eater came forth meat. Judges xiv. 4.

REMARKS, &c.

SIR,

I Have peruſed your *anonymous Pamphlet*; and though upon ſome accounts it does not deſerve an anſwer, yet, as it may ſerve a good purpoſe, and be a means of rectifying ſome miſtakes, I ſhall trouble you with a few remarks upon it.

Who, or what you are, the world is left to gueſs. If a *clergyman*, you have done well to conceal yourſelf, the whole ſtrain of your performance diſcovering a levity unbecoming ſuch a character. You yourſelf ſeem conſcious of its needing an apology: for in your preface, after having juſt hinted at the "*extravagant freaks of Methodiſm*," you add, "And "if in proving it, I am ſometimes guilty of a levity of expreſ-"ſion, 'tis to be hoped ſome allowance will be made, in con-"ſideration of the nature of the ſubject, it being no eaſy mat-"ter to keep one's countenance, and be ſteadily ſerious, where "others are ridiculous." Aſſure yourſelf, Sir, I ſhall make all the allowance you can reaſonably deſire; but at the ſame time muſt obſerve to you, that if others are ridiculous, that is no reaſon why you ſhould make yourſelf ſo; and if recovering the perſons concerned out of their extravagant freaks, be only a remote deſign of your compoſition, you have unhappily fixed upon a moſt improbable, ineffectual remedy; I mean, *irreligious banter*.

However this be, your principal deſign is obvious, "As a "caution to all Proteſtants, to draw a compariſon between "the wild and pernicious ENTHUSIASMS of ſome of the moſt "*eminent Saints* in the *Popiſh communion*, and thoſe of the *Me-"thodiſts* in our own country:" And who thoſe eminent "ſaints are you ſpecify, page 9 ſect. 2. "the moſt wild, and "extravagant, the moſt ridiculous ſtrolling, fanatical, deli-"rious, and miſchievous of all the ſaints in the *Romiſh* com-

" munion." For otherwiſe, you ſay, " the parallel would not " hold, but come off defective; the whole conduct of the Me- " thodiſts (not any one branch, it ſeems, to be excepted) be " ing but a counter-part of the moſt wild fanaticiſm of the moſt " abominable communion," in its moſt corrupt ages. *Vid. Pref.* This is avowedly your principal deſign (which though I think ſomewhat too reſtrained to anſwer exactly to your title page) muſt be acknowledged to be a very expedient one; if, beſides cautioning proteſtants, you intended, at the ſame time, to expoſe the Methodiſts, and to have them looked upon and treated as Papiſts.

How you have ſucceeded in this attempt, will appear when we come to examine the parallel you have drawn between them. To this I ſhall confine myſelf, and conſequently, on purpoſe, omit making any direct reply to the account you give of the *Montaniſts*; it being not only quite foreign to the title page and principal deſign of your tract (as you ſay, " they aroſe in the ſecond century, before popery had a be- " ing,") but at the beſt very precarious, being not founded upon writings of their own, which, as you inform us, are long ſince loſt.

To come then to your more direct compariſon between *popiſh* and *methodiſtical enthuſiaſts*: " From a commiſeration " or horror, ariſing from the grievous corruptions of the " world, perhaps from a real motive of ſincere piety, they " both ſet out with warm pretences to reformation:" page 10. ſect. 2. And is not this commendable, whether in Methodiſts or in Papiſts? Or ought any one, think you, to take upon him holy orders, and witneſs that good confeſſion before many witneſſes, " That he is inwardly moved thereto by " the Holy Ghoſt," without having a real motive of ſincere piety, and a warm intention at leaſt (if that be what you mean by a pretence) to promote, as much as in him lies, a real reformation? If by pretence, you would have us underſtand a mere hypocritical pretence, you are then guilty of a ſelf-contradiction: for how can pretence and reality be reconciled? Which of the two was the caſe of the Methodiſts at their firſt ſetting out, if you pleaſe, we will leave to the great day, to be determined by Him who is appointed to be judge of quick and dead; to whom alone all hearts are open, all deſires known,

known, and from whom no ſecrets are hid. Actions are cognizable by us, and not intentions. Let us ſee how your parallel holds good in reſpect to theſe.

"For the better advancement of their purpoſes, both, "commonly (you ſay, page 11. ſection 4.) begin their *adventures* with *field preaching*. In which particular, though "the practice of the Methodiſts be notorious, it may not be "amiſs to produce ſome of their own words, were it only for "the ſake of the compariſon." But, good Sir, ought any one, merely for the ſake of making a compariſon, (though ever ſo juſt) to exceed the bounds of truth, which you have here confeſſedly done? For what words have you produced, or indeed can you produce, to prove that the Methodiſts began their adventures with field-preaching? If we may believe your own words, is not the quite contrary notorious? For, ſect. 5. page 15. you tell us, "That after the Methodiſts "had traduced the clergy, as long as they were permitted to "do it, in their own churches and pulpits, they ſet about "this pious work of defamation more heartily in the fields."

Here then your parallel fails at firſt ſetting out, you yourſelf being judge. And here I would diſmiſs this article, being founded on a miſtake, was it not proper to take notice of a curſory remark or two, which you have thought proper to make upon it. You aſk, page 14. "How comes Mr. *White-* "*field* to ſay, there was never any ſuch thing as field-preach- "ing before? Was it from the mere vanity of being thought "the founder of it? Or was he ignorant of the practice ſeve- "ral years ago, and even in our own nation?" I thank you, Sir, for informing me better, and am glad to find that field-preaching was practiſed in our nation ſeveral years ago. Why then ſuch a noiſe about it now?

From what degrees of vanity my expreſſing myſelf in that manner might proceed, I cannot now remember: but if, as you inſinuate, page 33. "It is eaſy to foreſee there is to be "ſome future *calendar* or *legend of the ſaints*," (I preſume you mean *Methodiſt ſaints*) I care not if the following article be be inſerted concerning me. "Such a day the Reverend "*George Whitefield*, having had an univerſity education, and "been regularly ordained deacon and prieſt of the Church of "*England*, and invited to preach in moſt churches of the cities

" of *Gloucester*, *Briſtol*, *Weſtminſter* and *London*, in the laſt " of which places he collected near a thouſand pounds for the " charity children, being cauſelefly denied the further uſe of " the churches, becauſe he preached up the neceſſity of the " new birth, and juſtification in the ſight of GOD by faith " alone in the imputed righteouſneſs of JESUS CHRIST, *began* " *to preach the ſame doctrines in the fields.*"

This is the real truth: and whether I was the *founder* or *reviver* of ſuch field-preaching in this nation, need I be aſhamed, merely becauſe St. *Peter* of *Verona*, St. *Nicholas* of *Nolaſco*, St. *Anthony* of *Padua*, and St. *Ignatius* were field-preachers before me? Can you recollect no earlier, or more unexceptionable field-preachers than theſe? What do you think of JESUS CHRIST and his Apoſtles? Were they not field-preachers? Was not the beſt ſermon that was ever delivered, delivered from a *Mount?* Was not another very excellent one preached from a place called *Mars-Hill?* And did not *Peter* and *John* preach above ſeventeen hundred years ago in *Solomon's Porch*, and elſewhere, though the clergy of that generation commanded them to ſpeak no more in the name of JESUS? Theſe were the perſons that I had in view, when I begun my *adventures* of field-preaching. Animated by their example, when cauſelefly thruſt out, I took the field; and if this be my ſhame, I glory in it: for, (to make uſe of the words of the late great Colonel *Gardiner*, when he once looked upon the ſpot where this adventure was carried on; and O that I may ſpeak it with a becoming humility, " I am per-" ſuaded it will be ſaid at the great day of this and that man, " that they were brought to GOD there."

Another of your curſory remarks on field-preaching, is this; " Have not the Methodiſt preachers, as well as St. *Anthony*, " been attended with a *ſturdy ſet* of followers, as their guards, " armed with clubs under their cloaths, menacing and terri-" fying ſuch as ſhould dare to ſpeak lightly of their apoſtle?" You add, " I have heard it often affirmed." And ſo might the heathens have ſaid, that they heard it often affirmed, " that when the primitive chriſtians received the bleſſed ſa-" crament, they killed a young child, and then ſucked its " blood." But was that any reaſon why they ſhould believe it? It is true indeed, ſome of the Methodiſt preachers have more

more than once been attended with a *ſturdy ſet* of followers armed with clubs and other weapons, not as their guards, but oppoſers, and perſecutors; and who have not only menaced and terrified, but actually abuſed and beat many of thoſe, who came to hear him, whom you, I ſuppoſe, would call their apoſtle. Both Methodiſt preachers and Methodiſt hearers too, for want of better arguments, have often felt the weight of ſuch *irreſiſtible power*, which, literally ſpeaking, hath ſtruck many of them dumb; and I verily believe, had it not been for ſome ſuperior inviſible guard, muſt have ſtruck them dead. Theſe are all the ſturdy ſet of armed followers, that the Methodiſts know of. Other guards, beſides thoſe common to all chriſtians, they deſire none. And whatever you may unkindly inſinuate, about my being aware of a turbulent ſpirit, a fighting enthuſiaſm amongſt them, becauſe I ſaid, "I dread nothing more than the falſe zeal of my "friends in a ſuffering hour;" I think many years experience may convince the world, that the weapons of their warfare, like thoſe of their bleſſed Redeemer and his apoſtles, have not been carnal: but thanks be to GOD, however you may ridicule his irreſiſtible power, they have, through him, been mighty to the pulling down of Satan's ſtrong-holds, in many a ſturdy ſinner's heart.

But to return to the church, where in reality the Methodiſt adventures were begun. Section 5th, page 15, you tell the world, "that after they had traduced the clergy, as "long as they were permitted to do it, in their own churches "and pulpits, in order to ſeduce their flocks, and collect a "ſtaring rabble, (pretty language this, Sir,) they ſet about "this pious work of *defamation* more heartily in the fields." I was reading further, expecting to find your parallel. But I ſee it is wanting. Are the Methodiſts then originals in this particular? Or could you, among all the hiſtories of your eminent ſaints, find no inſtances of St. *Anthony*'s, St. *Francis*'s, and St. *Ignatius*'s carrying on this pious work of defamation in their days? Will you ſuffer me to ſupply the deficiency, by laying before you ſome examples, which, though of an earlier date, may, by unprejudiced perſons, be eſteemed as ſuitable, as any of a popiſh extraction? In the New Teſtament, (a book you ſeem to have laid aſide, or at leaſt little adverted

adverted to, when writing your pamphlet) we are informed, That when *John Baptiſt*, "ſaw many of the Phariſees and "Sadducees come to his baptiſm, he ſaid unto them, O gene-"ration of vipers, who hath warned you to flee from the "wrath to come?" The ſame book tells us, that St. *Stephen* being full of the *Holy Ghoſt*, and within a few moments of his death, ſaid to the whole *Jewiſh* ſanhedrim, "Ye ſtiff-necked "and uncircumciſed in hearts and ears, ye do always reſiſt "the Holy Ghoſt; as your fathers did, ſo do ye." And our LORD JESUS CHRIST himſelf, the maſter of both theſe, in one chapter denounces no leſs than thirteen woes againſt the ſcribes and phariſees, whoſe chief power of doing good, and promoting the common ſalvation, he well knew, depended upon their character, as much as any clergy in any age of the church whatſoever. Not that I would be underſtood by this to inſinuate, that all which the Methodiſt preachers have ſpoken againſt the clergy, was ſpoken in the ſame Spirit, or with the like divine authority, as our LORD, his harbinger, and his protomartyr, ſpoke. That would be carrying the parallel too far indeed. There is generally much, too much ſeverity in our firſt zeal. At leaſt there was in mine. All I would therefore infer is this, that what ſome (not to ſay you, Sir,) may term "Gall of bitterneſs and "black art of calumny," may be nothing but an honeſt teſtimony againſt the corruptions of a degenerate church, and may, without any degree of wickedneſs, be ſuppoſed to come from the "Spirit and power given from GOD." If we deny this, not only *Iſaiah*, *Jeremiah*, and almoſt all the prophets, but likewiſe JESUS CHRIST and his Apoſtles, muſt be looked upon by us, (as I ſuppoſe they were by the men in whoſe day they lived) as great *ſlanderers*, and dealing much in this black art of calumny and defamation.

But, if the Methodiſts have been ſo much to blame, for carrying on this pious work of defamation, in the church and their journals; will that authoriſe you in practiſing the ſame *black art* in your pamphlet? Give me leave (ſince you have taken that liberty with me) to gather ſome of your flowers on this occaſion.

"This dangerous and preſumptuous ſect; ſtroling predicants; itinerant enthuſiaſts; methodiſtical enthuſiaſts;" with many

many other flowers of a like nature, though not of a very ſcriptural ſcent, may be picked off almoſt every page of your performance. Upon the review of which, I ſuppoſe you will own, that you are at leaſt even with the Methodiſts. Only it muſt be allowed, there is this difference; you are taking up a trade, which they, as far as I know to the contrary, have for ſome time laid down.

And why muſt you diſturb the dead on this occaſion? Were there not flowers enough to be gathered out of Mr. *Weſley*'s Journal and mine, without calling up Mr. *Seward*'s ghoſt (as you have in effect done, by quoting his Journal) in order to terrify your readers? Good man! He has long ſince entered into his reſt, and conſequently cannot now anſwer for himſelf. Permit me to ſpeak a word or two in behalf of my deceaſed friend. He was certainly a ſerious warm chriſtian, but (like his fellow-traveller) in the heat of his zeal, ſpoke and wrote ſome unguarded things. His and my treatment of Archbiſhop *Tillotſon*, was by far too ſevere. We condemned his ſtate, when we ought only in a candid manner, (which I would do again if called to it) to have mentioned what we judged wrong in his doctrines. I do not juſtify it. I condemn myſelf moſt heartily, and aſk pardon for it; as, I believe, he would do, was he now alive. But then, do not you ſtill go on, Sir, to imitate us in our faults: Let the ſurviving Methodiſts anſwer for themſelves: let *Seward* and *Tillotſon* lie undiſturbed. And if you think me blameworthy (as I certainly was) to write ſo diſreſpectful of the one; why ſhould you, by making an ill-natured quotation, rake as it were into the very aſhes of the dead, only for the poor gratification of digging up a flower, to blacken the memory of the other?

But to proceed. For ſeveral pages, you go on imitating us in this ſame *pious work of defamation*. If you can bear to read your own words, I will tranſcribe a few of them: ſect. 6. p. 17. "But though theſe ſtrolling predicants have allured ſome "itching ears, and drawn them aſide by calumniating their "proper paſtors, they have ſenſe enough to know the itch "will go off, and their trade not continue long, unleſs they "can produce ſomething novel or uncommon; what the "wandering ſheep have not been uſed to in their churches. "Therefore they muſt find out, or rather revive ſuch pecu-

"liarities,

" liarities, as have formally attended enthuſiaſms, and are " moſt likely to captivate the vulgar. Hence their"—But hold, Sir;—and before you run yourſelf quite out of breath, I intreat you to ſtop a little, whilſt I put to you one or two queſtions. Believe you theſe things of the Methodiſts? I ſuppoſe you believe them: otherwiſe, Why aſſert them ſo ſtrongly? How then can you put even a *perhaps* to your ſuppoſition of their " ſetting out with a *real motive* of ſincere " piety?" Had not you beſt alter the title of your book, or at leaſt make ſome addition to it? Let it run thus: " The " enthuſiaſm and *impoſture* of the Methodiſts and Papiſts " compared." For ſurely, unleſs perſons were arrived at a very high degree of impoſture, they could not purpoſely (as you ſeem to infer they did) deſign theſe things.

By your leave, we will examine the evidence you produce in proof of theſe bold aſſertions: " The firſt neceſſary point " for drawing followers, is to put on a *ſanctified appearance*, " by a demure look, and preciſe behaviour, in diſcourſe or " ſilence, in apparel and food; and other marks of external " piety." Sect. 7. page 18. Again, ſect. 8, page 20. " At " firſt, the Methodiſts, as a *ſhew of humility*, made it a point " not to ride, either on horſeback or in a coach, though oc- " caſionally, and for conveniency-ſake, they have ſince " thought proper to deviate from their rule." Well, Sir, you ſee then they are not altogether incorrigible. Let them alone; and who knows but for their conveniency-ſake, and it may be from a deeper knowledge of the world, of themſelves, and of GOD, they may be reformed in ſome other particulars?

" Upon the ſame account, you ſay, ſect. 9. page *ibid.* " *fine cloaths* and *rich furniture* ſtand abſolutely condemned:" (not by me, it ſeems, for I find no quotations out of my Journals annexed) " But oh! (as a part or conſequence of " this) how good and ſaint-like it is, to go dirty, ragged, " and ſlovenly! And how piouſly did Mr. *Whitefield* there- " fore take care of the outward man! My apparel was " mean, &c." Sect. 10. page 21. Really, Sir, whilſt I read this part of your performance, I could not help thinking, that a perſon of your turn of mind, would have been apt to have joined with thoſe naughty boys, who, when they ſaw

that demure, rough, hairy, ſlovenly enthuſiaſt, called *Elijah*, followed after him, and cried, "Go up, thou bald pate, go." Or, if you had lived in *John Baptiſt*'s time, and ſeen him come preaching in the wilderneſs, with a camel-hair garment, and a leathern girdle about his loins; eſpecially if you had heard, that his meat was only locuſts and wild honey; would you not have been tempted, think you, to give in your verdict amongſt thoſe who ſaid, "He had a devil?" Know you not, that theſe are extremes which young awakened perſons are apt to run into when under a ſenſe of ſin, and influenced by what the Apoſtle calls the *ſpirit of bondage?* Do I not mention them as ſuch? And are they not things which of themſelves fall off, when perſons are brought into the comforts of religion, and have received the *ſpirit of adoption*, whereby they cry, Abba, Father? But I ſhall leave you at preſent, to make as merry as you will with the ſanctified appearances, and dirty ragged cloaths of theſe enthuſiaſtical Methodiſts. Let us paſs on to your 11th ſection, page 22. "Of this nature likewiſe, is their utter condemnation of all "*recreation*, in every kind and degree. Mr. *Whitefield* la- "ments," (indeed I do, Sir, even now I am grown older) "that in his younger days he was not convinced of the abſo- "lute unlawfulneſs of playing at cards, and of reading and "ſeeing plays." And if you are in advanced years, and a *clergyman* too, and are not convinced of the unlawfulneſs of cards, and can find time from your other ſtudies and duties of your calling, to ſee or read ſuch plays as the generality of ours are, I think you ought to lament it too. For what ſays our church in her 75th canon? "No eccleſiaſtical perſons "ſhall at any time, other than for their honeſt neceſſities, "reſort to any *taverns* or *alehouſes*; neither ſhall they board "or lodge in any ſuch places. Furthermore, they ſhall not "give themſelves to any baſe or ſervile labour, or to *drinking* "or *riot*, ſpending their time idly by day or night, playing "at *dice*, *cards*, or *tables*, or any *other unlawful game*; but at "all times convenient, they ſhall hear or read ſomewhat of "the Holy Scriptures, or ſhall occupy themſelves with ſome "other honeſt ſtudy or exerciſe, always doing the things "which ſhall appertain to honeſty, and endeavouring to profit "the church of GOD; having always in mind, that they

"ought

" ought to excel all others in purity of life, and ſhould be " examples to the people to live well and chriſtianly, under " pain of eccleſiaſtical cenſures to be inflicted with ſeverity, " according to the qualities of their offences." O when ſhall this once be!

In your 12th ſect. page 24. you go on to rally theſe enthuſiaſtical Methodiſts for their *ſeeming contempt of money*. And again, ſect. 13. page 26. you ſay, " Another bait to catch " admirers, and very common among enthuſiaſts, is a reſtleſs " impatience and inſatiable thirſt of *travelling*, and undertak- " ing *dangerous voyages* for the converſion of *infidels*; together " with a declared contempt of all dangers, pains, and ſuffer- " ings." And then, after drawing your uſual compariſon between theſe enthuſiaſtical Methodiſts and popiſh ſaints, you make this judicious remark, " The windmill is indeed in all " their heads."

Had I a mind to return your falſe and low wit, I might reply, " There is a greater windmill in thine own;" but at preſent, I am too ſerious to make ſport with my own deceivings. Surely, Sir, you forget yourſelf, or you never would write thus at random: for is there any thing, that the bleſſed Author of our religion more recommends to his diſciples, than to " take heed and beware of covetouſneſs," and to " take heed, leſt at any time their hearts ſhould be overcharged with ſurfeiting and drunkenneſs, or the cares of this life?" What ſaid St. *Peter?* " Silver and gold have I none." What ſays St. *Paul?* " But thou, O man of GOD, flee theſe things." And in reſpect to contempt, and ſufferings for the goſpel, does not our LORD command us to expect, to prepare for, and rejoice in them? Nay, does he not bid us to leap for joy, and be exceeding glad, when we have all manner of evil ſpoken againſt us falſely for his name's ſake? In obedience to this command, did not the great Apoſtle of the *Gentiles* declare, that he took pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, in diſtreſſes for CHRIST's ſake? Did he not, like his LORD, go about doing good? Was he not filled with a holy reſtleſs impatience and inſatiable thirſt of *travelling*, and undertaking *dangerous voyages* for the converſion of infidels? And had he not a declared contempt of all dangers, pains, and ſufferings, when, like a true chriſtian hero, he ſaid

to his mourning friends, "What mean ye to weep and break my heart? I am ready not only to be bound, but to die alſo for the LORD JESUS?" Dare you, Sir, call the Apoſtles enthuſiaſts? Or think you all this was only a *bait* to catch admirers? And yet, what have you done leſs, by aſſerting, that an inſatiable thirſt of travelling, &c. is very common among enthuſiaſts? I add, among our LORD and his Apoſtles alſo: and can we copy after more unexceptionable examples?

"But the Methodiſts contempt of money is only a *ſeeming* "*contempt.*" That is more than you know. Here you are again invading the divine prerogative. The great day will determine this. In the mean while, I would obſerve to you, that whatever can be produced out of any of my writings, to prove that I have deſired, or prayed for ill uſage, perſecution, martyrdom, death, &c. I retract it with all my heart, as proceeding from the overflowings of an irregular, though well-meant zeal. However it might be with me formerly, I now find myſelf no ways diſpoſed to ſay with *Peter*, "Though all men deny thee, yet will not I." Alas! alas! we know not what feathers we ſhall be, when toſſed in the wind of temptation! Sufferings for the cauſe and croſs of CHRIST, will come faſt enough of themſelves, without our praying for them. But ſhould the Methodiſts be called even to die for the cauſe in which they are embarked, as I am verily perſuaded it is the cauſe of GOD, ſo I doubt not but ſuffering grace will be given for ſuffering times, and the Spirit of CHRIST and of glory will reſt upon the ſufferers ſouls.

But it is time to follow you to your 14th ſect. page 31. "The pious cruelty of *corporal ſeverities*, or mortification by "tormenting the fleſh, is another common method of gain-"ing a reputation for ſanctity. Such as long and rigorous "faſtings, gaſhing and flaying the body with ſcourges, "armed with rowels and ſharp tags, and rolling naked in "thorns and thiſtles." But theſe laſt particulars, you ſay, "Our own *diſciplinarians* cannot, in any tolerable meaſure, "pretend to come up to." What occaſion was there then for mentioning them? Only to caſt a popular odium upon theſe enthuſiaſtical Methodiſts. *Hoc eſt ærugo mera.* "How-"ever, ſomething of this kind we have from their own rela-

"tion."

" tion." And ſomething of this kind we have in the Evangeliſt's relation of the life of JESUS of *Nazareth*; who, as we are informed, before he came out into his public miniſtry, underwent a long and rigorous faſting, even of forty days and forty nights. And ſomething of this kind we have in the relation that diſciplinarian the Apoſtle *Paul* gives of himſelf; for he tells us he was in faſtings often. It is true he does condemn (as you obſerve, p. 33.) that ἀφειδία σώμα]ος, the not ſparing of the body, as uſeleſs and ſuperſtitious, when done in order to recommend us to the favour of GOD, or put in the place, or joined with the merits of JESUS CHRIST. Yet elſewhere, he informs us, that he made it his common practice to keep his body under, (ὑπωπιάζω) and bring it into ſubjection: and think you all this was only to " gain a reputation " for ſanctity?" If you will believe himſelf, it was for a nobler and more important end, " Leſt while he preached to " others, he himſelf ſhould be a caſt-away." And how do you know but theſe Methodiſts might, at their firſt ſetting out, have uſed, and even now may uſe abſtinence for the ſame purpoſe? Nay, that this very motive led them into ſome extremes in it, which however muſt be eſteemed an error of the right ſide? Why will you ſtill perſiſt in taking the keys out of the hands of Omniſcience, and preſumptuouſly judge the intentions of people's hearts? If we had a mind to imitate you in this raſh way of judging, might not we ſuſpect, (as your pamphlet came out in that ſeaſon) that in order to wound our church governors through the ſides of the Methodiſts, you intended this part of your pamphlet as a burleſque upon them, for enjoining ſuch a *long and rigorous faſting*, as that of forty days, commonly called *Lent*?

I ſhould now proceed, in order, to the examination of your 15th, 16th, and 17th ſections; but as theſe, together with the the 19th, wholly refer to Mr. *Weſley*, I ſhall leave you to his correction, if he thinks proper to take you in hand. However, there is ſomething ſo extraordinary in your 17th ſection, that, I think, it calls for a curſory remark. " But, previous to " this elevated ſtate, that we may not wander too far from " the ſaints progreſs, comes their *converſion*; which, as an- " other inſtance of fanatical peculiarities, they repreſent as " ſudden and *inſtantaneous*." Inſtantaneous converſion, a fanatical

fanatical peculiarity! I preſume inſtantaneous regeneration muſt be a *fanatical peculiarity* alſo. What then becomes of that *Diana* of the preſent age, *baptiſmal regeneration?* Which muſt be inſtantaneous, and that always too, if every child is really regenerated when baptized?

But this only by the by. In your 18th ſection, page 43, you return to me. "After theſe *ſudden converſions*, uſually "they receive their *aſſurances of ſalvation*; and theſe (as alſo "the proofs of their converſion) are certainly known, heard, "ſeen or felt; they can aſcertain the particular time and "place of their receiving them; as ſo many ſeals of the Spi-"rit." Theſe you call, page 44. "*Preſumptuous imagina-"tions.*" Is aſſurance of faith then, in your opinion, a preſumptuous imagination? For you not only ridicule the Methodiſts way of expreſſing it, which in ſeveral reſpects may have been unguarded; nor are you content with aſſerting, that ſome who really had not this aſſurance, have preſumptuouſly imagined they had it, which we readily grant; for there is counterfeit as well as current coin: but you ſeem to explode the thing itſelf. And yet you intend in this pamphlet, to draw a *parallel* between the Methodiſts and Papiſts. Could you give a greater proof of your ſymbolizing with the Papiſts yourſelf? Or need you be informed, that one grand article of the council of *Trent* is this, "That there is no ſuch thing "as a perſon's knowing that his ſins are forgiven him, or be-"ing aſſured of his ſalvation;" and that with good reaſon: for if there be ſuch a thing as being aſſured of the forgiveneſs of our ſins by the internal teſtimony, whether mediate or immediate, of the Spirit of GOD; and if a perſon ought to be ſatisfied only with that, then how could the people be brought to believe in, and truſt to the mere external *verbal abſolution of a prieſt?* Our church, on the contrary, in one of her homilies, ſays, that a true faith "is a ſure truſt and confidence "in GOD, that by the merits of CHRIST, his ſins are for-"given, and he reconciled to the favour of GOD." And that the Scriptures every where promiſe to believers, a ſure and internal witneſs from the Spirit of GOD, to witneſs with their ſpirits that they are his children, is ſo evident, that he who runs may read. What ſays our LORD? "He that be-lieveth in me, out of his belly ſhall flow rivers of living water."

This ſpake he of the Spirit, which they that believe on him ſhould receive." What ſays St. *Paul?* "Becauſe ye are ſons, "GOD hath ſent forth the Spirit of his Son into your hearts, "crying, Abba, Father. The Spirit itſelf beareth witneſs "with our Spirit, that we are the children of GOD." Saith another, "He that believeth hath the witneſs in himſelf." And a third exhorts all "to give diligence to make their calling and election ſure." Art thou a maſter in *Iſrael*, a proteſtant miniſter, and a miniſter of the Church of *England*, and knoweſt not theſe things?

But to come nearer to a cloſe. Your 20th ſection is introduced thus: "And where will theſe bold enthuſiaſts *ſtop?*" I anſwer for one, in order to relieve both myſelf and you, even *here*, Sir. And without giving you the trouble of taking a flight after us to heaven, from whence, you ſay, page 48. "Theſe methodiſtical enthuſiaſts have taken the ſacred light "and fire, in order to compaſs effectually their own, and "others deluſion," I will freely and readily acknowledge, that you and others have had too much occaſion for reflection, by ſeveral things that have been *unwarily dropped* up and down in my Journals.

Theſe, you inform us in your preface, are what you have chiefly conſulted. In this you have acted wiſely enough for your purpoſe; though whether *candidly* or not, I will leave you and the world to judge, ſince there were later writings of mine, which might as eaſily have been procured. My Journals were ſome of my moſt *early performances*, wrote too in the very heights of my firſt popularity (which is apt to make the ſtrongeſt head run giddy) in the midſt of which, perſons very often do things, which after-experience and riper judgment teach them to correct and amend.

This is true, however, in reſpect to myſelf; and, to convince you that this is the real language of my heart, and not extorted from me by your pamphlet, I will lay before you an extract of a letter written by me to a worthy friend in *South-Carolina*, in my late return from *Bermudas*, and publiſhed, with very little alteration, in *Scotland* months ago *.

* Vide the Letter at full length, vol. ii. p. 143.

On board the Brigg Betſey, June 24, 1748.

" *Reverend Sir,*

—YESTERDAY I made an end of reviſing all my Journals. Bleſſed be GOD for letting me have leiſure to do it. I purpoſe to have a new edition before I ſee *America*. Alas! alas! in how many things have I judged, and acted wrong! I have been too raſh and haſty in giving characters both of places and perſons. Being fond of ſcripture language, I have often uſed a ſtyle too apoſtolical, and at the ſame time I have been too bitter in my zeal, wild-fire has been mixed with it; and I find that I have frequently written and ſpoken too much in my own ſpirit, when I thought I was writing and ſpeaking entirely by the aſſiſtance of the Spirit of GOD. I have likewiſe too much made impreſſions, without the written word, my rule of acting; and too ſoon, and too explicitly, publiſhed what had better been kept in longer, or left to have been told after my death. By theſe things, I have given ſome wrong touches to GOD's ark, hurt the bleſſed cauſe I would defend, and ſtirred up needleſs oppoſition. This has humbled me much ſince I have been on board, and made me think of a ſaying of Mr. *Henry*'s, " *Joſeph* had more *honeſty* " than he had *policy*, or he never would have told his dreams." At the ſame time, I cannot but bleſs, and praiſe, and magnify that good and gracious GOD, who imparted to me ſo much of his holy fire, and carried me, a poor weak youth, through ſuch a torrent both of popularity and contempt, and ſet ſo many ſeals to my unworthy miniſtrations. I bleſs him for ripening my judgment a little more, for giving me to ſee, confeſs, and I hope in ſome degree to correct and amend ſome of its miſtakes. I thank GOD for giving me grace to embark in ſuch a bleſſed cauſe, and pray him to give me ſtrength to hold on, and increaſe in zeal and love to the end. Thus, dear Sir, I have unburdened my heart to you. I look upon you to be my *Fidus Achates*, and therefore deal thus freely. If I have time and freedom before we land, I think to begin and write a ſhort account of what has happened for theſe ſeven years laſt paſt; and when I get on ſhore, GOD willing, I purpoſe to reviſe and correct the firſt part of my life."

This I am now about, and when finiſhed, ſhall ſend it into the world, I hope in a more unexceptionable dreſs: though I am fully ſatisfied before-hand, that write or ſpeak of the things of GOD as unexceptionably as may be, they will be always eſteemed fooliſhneſs by the natural man, becauſe they can only be ſpiritually diſcerned. However, the way of duty is the way of ſafety. Let me but be found in that, and I can then chearfully leave the conſequences with GOD. In the mean while, I thank you, Sir, for pointing out to me a very wrong expreſſion in the laſt part of my life. My words are theſe; "I could no longer walk on foot as uſual; but "was conſtrained to go in a coach, to avoid the *Hoſanna*'s of "the multitude." Your remark runs thus, ſect. 8. page 20. "*Very profane*, unleſs it be a falſe print for *huzza*'s." I could wiſh it had been ſo; but the word was my own; and though not intended to convey a *profane idea*, was very wrong and unguarded, and I deſire may be buried in oblivion, unleſs you, or ſome other kind perſon, are pleaſed to remind me of it, in order to lay me low before GOD and man.

A review of all this, together with my having dropped ſome too ſtrong expreſſions concerning *abſolute reprobation*; and more eſpecially, my mentioning Mr. *Weſley*'s caſting a lot on a private occaſion, known only to GOD and ourſelves, have put me to great pain. Speaking of this laſt, you ſay, page 75. "A more *judicious ſentiment*, perhaps, never dropt from Mr. "*Whitefield*'s pen." I believe, Sir, the advice given was right and good; but then it was wrong in me to publiſh a private tranſaction to the world; and very ill judged, to think the glory of GOD could be promoted by unneceſſarily expoſing my friend. For this I have aſked both GOD and him pardon years ago. And though I believe both have forgiven me, yet I believe I ſhall never be able to forgive myſelf. As it was a public fault, I think it ſhould be publicly acknowledged; and I thank a kind providence for giving me this opportunity of doing it.

As for the *letters*, out of which you, and the author of the "Obſervations on the conduct and behaviour of the *Methodiſts*," have taken ſo many extracts, I acknowledge that many things in them were very exceptionable, though good in the main;

main; and therefore they have been ſuppreſſed ſome time. *Caſting lots*, I do not now approve of, nor have I for ſeveral years; neither do I think it a ſafe way (though practiſed, I doubt not, by many good men) to make a *lottery of the ſcriptures*, by dipping into them upon every occaſion.

And now, Sir, I am ſomewhat prepared to hear what follows in your 48th page. "Nothing leſs than *inſpirations*, "*revelations*, *illuminations*, and all the extraordinary and immediate actions of all the perſons in the *ſacred Trinity*, will "ſerve their turn. So that now every flaſh of zeal and devo- "tion; every wild pretenſion, ſcheme, tenet, and over-bear- "ing dictate; impulſes, impreſſions, feelings, impetuous "tranſports and raptures; intoxicating vapours, and fumes "of imagination; phantoms of a crazy brain, &c. all are "aſcribed, with an amazing preſumption, to the extraordi- "nary interpoſition of heaven ſetting its ſeal to their miſ- "ſion."

Judge you now, Sir, whether I am one of thoſe, of whom you are pleaſed to ſpeak thus, page 49. "In ſhort, what- "ever they think, ſay, or do, is from GOD; and whatever "oppoſeth, and ſtands in their way, is from the Devil." No, Sir, my miſtakes have been too many, and my blunders too frequent, to make me ſet up for infallibility. I came ſoon into the world; I have carried high ſail, whilſt running through a whole torrent of popularity and contempt; and, by this means, have ſometimes been in danger of overſetting. But many and frequent as my miſtakes have been, or may be, as I have no part to act, if I know any thing of my heart, but to promote GOD's glory, and the good of ſouls, as ſoon as I am made ſenſible of them, they ſhall be publicly acknowledged and retracted.

At the ſame time, I ſhould lie againſt reaſon, ſcripture, and above fourteen years experience, if I denied, that GOD has been pleaſed, from time to time, to vouchſafe me *comfortable aſſiſtance* and *ſupports*; or that a great and glorious work (if the *converſion of ſouls* may be termed ſo) has been begun, and is now carrying on in theſe, and ſeveral other parts of the world, by the inſtrumentality of thoſe whom you ſtile enthuſiaſtical Methodiſts.

Indeed, the ingenious author of the "Conſiderations upon "the converſion and apoſtleſhip of St. *Paul*," ſpeaking of the enthuſiaſm that appears not only in the lives of ſome enthuſiaſtical heretics, but even ſome of the methodiſts now, ventures to ſay, that "all the divine communications, illumina-"tions, and extacies to which they have pretended, evidently "ſprung from much ſelf-conceit, working together with the "vapours of melancholy upon a warm imagination." That the mentioning theſe divine communications ſo freely to the world, might be mixed with ſome degrees of unobſerved vanity, or want of caution, may be probable. But roundly to aſſert, that all their communications were *only pretended*, and ſprung from no other ſources but ſelf-conceit, vapours of melancholy, and a warm imagination, is I think unbecoming ſo *young a convert* as that author, is a blemiſh to his performance, and a miſtake which, I truſt, he himſelf will be happily convinced of, when he comes to experience more of the power of that Redeemer's reſurrection, which the Apoſtle, of whoſe converſion he in the main ſo excellently treats, longed ſo much to know.

Without running ſuch lengths in judging others, or needleſsly fearing to be accounted enthuſiaſts or methodiſts ourſelves; when writing in defence of chriſtianity, I think we may rationally allow, that there may be much light and aſſiſtance given from GOD, though at the ſame time ſomething of our own imaginations may poſſibly be blended with it.

This I take to be true with reſpect to the Methodiſts. That imagination has mixed itſelf with the work, cannot be denied; and is no more than what muſt neceſſarily be expected; for whoever ſaw fire without ſome ſmoke? but that the work itſelf is of GOD; and as good Biſhop *Latimer* ſaid, when the papiſts laid a lighted faggot at Dr. *Ridley*'s feet, ſo we may venture to affirm, "a candle is lighted in *England* (through the inſtrumentality of the Methodiſts,) which will not eaſily be put out."

The doctrines which they chiefly inſiſt upon, are the great doctrines of the reformation: "That man is very far gone "from original righteouſneſs. That he cannot turn and pre-

"pare himſelf by his own natural ſtrength and good work
"to faith and calling upon GOD. That we are accounted
"righteous before GOD, only for the merit of our LORD and
"Saviour JESUS CHRIST, by faith, and not for our own
"works or deſervings. That albeit good works, which are
"fruits of faith, and follow after juſtification, cannot put
"away our ſins, and endure the ſeverity of GOD's judgment;
"yet are they pleaſing and acceptable to GOD in CHRIST,
"and do ſpring out neceſſarily of a true and lively faith;
"inſomuch that by them a lively faith may be evidently
"known, as a tree is diſcerned by its fruits." Theſe are doctrines as diametrically oppoſite to the church of *Rome*, as light to darkneſs. They are the very doctrines, for which *Ridley*, *Latimer*, *Cranmer*, and ſo many of our firſt reformers were burned at the ſtake. And I will venture to ſay, are doctrines which, when attended with a divine energy, and preached with power, "without taking to their aſſiſtance the "ſeveral arts of management and craft," always have, and always will, maugre all oppoſition, make their way through the world, however weak the inſtruments that deliver them may be, and whatever offences and diviſions about ſome *non-eſſentials* may ariſe among themſelves.

Theſe are things which always did, and always will happen in the pureſt ages of the church. *Paul* and *Barnabas* were permitted not only to fall out, but to ſeparate from each other, merely on account of a diſpute that aroſe about taking with them one *John*, whoſe ſurname was *Mark*. And yet this was over-ruled for the furtherance of the goſpel. There was an inceſtuous perſon in the church of *Corinth*, when under even a truly apoſtolical inſpection. And to what heights the contentions aroſe between *Luther*, *Calvin*, and *Zwinglius*, at the firſt dawnings of the reformation, about predeſtination and the ſacrament; and that of Biſhop *Cranmer*, *Ridley*, and *Hooper*, many years after, about the veſtments, is too notorious to be mentioned. It muſt needs be, that ſuch offences come, whilſt good men carry about with them the remainders of indwelling ſin, prejudices of education, blindneſs in their underſtandings, and have an artful enemy always near at hand, and always ready to blow up the coals of contention, in order to raiſe a ſmoke,

whereby he may blacken or blemiſh the work of God. The bleſſed JESUS wiſely permits ſuch things, to cure us of ſpiritual pride, to remind us of the neceſſity of looking to himſelf, to teach us to ceaſe from man, by convincing us, that the beſt of men are but men at the beſt, to inure us to long-ſuffering and forbearance one towards another, to excite in us a more eager deſire after heaven, where theſe diſorders will be at an end, and for a more glorious diſplay of his infinite wiſdom and power at the day of judgment; when he will convince the wondering world, that in ſpite of all the ſubtlety, malice, and rage of his enemies, together with the weakneſſes, blindneſſes, and jarrings of his friends, he has fully accompliſhed that glorious work, for which he came to ſhed his blood; I mean the renewal of a multitude of ſouls, which no man can number, out of every nation, language, and tongue, by making them partakers of his righteouſneſs, and, through the powerful operations of his bleſſed Spirit, bringing them back to, and re-inſtamping upon them that divine image, in which they were originally created.

To awaken a drowſy world to a ſenſe of this, to rouſe them out of their formality, as well as profaneneſs, and put them upon ſeeking after a preſent and great ſalvation, to point out to them a glorious reſt, which not only remains for the people of GOD hereafter, but which by a living faith the very chief of ſinners may enter into even here, and without which the moſt blazing profeſſion is nothing worth; is, as far as I know, the *one thing*, the grand and common point, in which all the Methodiſts endeavours do center.

This is what ſome of all denominations want to be reminded of; and to ſtir them up to ſeek after the life and power of godlineſs, that they may be chriſtians not only in word and profeſſion, but in ſpirit and in truth, is, and, through JESUS CHRIST ſtrengthening me, ſhall be the one ſole buſineſs of my life. "As for all thoſe (as one expreſſes it) who are for clipping "the wings of the myſtic dove, and for confining the power "and Spirit of GOD within the bounds of *human eſtabliſhments*, "I am well aware of what oppoſition I muſt continue to meet "with from that quarter. But bleſſed be GOD, there are "ſome few amongſt us that are men of greater latitude, who

"can

"can think, and dare ſpeak, more worthily of GOD's ſove-
"reignty, and acknowledge a work to be his, though it be
"not according to the exact meaſure of *canonical fitneſs*."
Amongſt theſe, I ſhall be ſure to find hearty friends and well-
wiſhers. And if by others of more confined principles, I am
for this accounted an enthuſiaſt, papiſt, or any thing elſe, they
or you are very welcome to confer that, or any other title,
upon, Sir,

Your very humble ſervant,

G. W.

AN

AN

Expoſtulatory Letter,

ADDRESSED TO

NICHOLAS LEWIS,

COUNT ZINZENDORFF,

AND

Lord Advocate of the UNITAS FRATRUM.

O fooliſh Galatians, who hath bewitched you? Gal. iii. 1.

AN

Expoſtulatory Letter, &c.

London, April 24, 1753.

My Lord,

ALTHOUGH I am perſuaded, that nothing hath a greater tendency to ſtrengthen the hands of infidels, than too frequent altercations between the profeſſors of chriſtianity; yet there are certain occaſions, wherein the neceſſary defence of the principles of our holy religion, as well as the practice of it, renders public remonſtrances of the greateſt uſe and importance. The ſacred pages afford us many examples of this nature. When *Aaron* was prevailed on by the *Iſraelites*, to make a golden calf, and offer ſacrifice to it, what an holy indignation did *Moſes* expreſs againſt him and them? When *Peter* and *Barnabas* were carried away with the diſſimulation of the *Jews*, how openly did the Apoſtle *Paul* withſtand them to the face, and reprove them before all, "Becauſe they were to be blamed?" And when this ſame Apoſtle ſaw the churches of *Corinth* and *Galatia* in danger of being drawn away from the ſimplicity of the goſpel, what a fervent teſtimony did he bear againſt the authors and abettors of ſuch a deſtructive ſcheme?

I mention theſe inſtances, my Lord, becauſe I hope they will ſerve as a ſufficient apology for my troubling your Lordſhip with this letter. For theſe many years paſt, have I been a ſilent, and I truſt I can ſay, an impartial obſerver of the progreſs and effects of *Moravianiſm*, both in *England* and *America*; but ſuch ſhocking things have been lately brought to our ears, and offences have ſwelled to ſuch an enormous bulk, that a real regard for my king and my country, and, if I am not greatly miſtaken, a diſintereſted love for the ever-bleſſed JESUS, that King of kings, and the church which he hath

purchaſed with his own blood, will not ſuffer me to be ſilent any longer.

Pardon me, therefore, my Lord, if at length, though with great regret, as the Searcher of hearts knows, I am conſtrained to inform your Lordſhip, that *you*, together with ſome of your *leading brethren*, have been unhappily inſtrumental in *miſguiding* many real, ſimple, honeſt-hearted chriſtians; of *diſtreſſing*, if not *totally ruining* numerous families, and introducing a whole *farrago* of ſuperſtitious, not to ſay *idolatrous fopperies*, into the *Engliſh* nation.

For my own part, my Lord, notwithſtanding the folio that was publiſhed (I preſume under your Lordſhip's direction) about three years ago, I am as much at a loſs as ever, to know what were the principles and uſages of the ancient *Moravian* church; but if ſhe was originally attired in the ſame garb, in which ſhe hath appeared of late amongſt many true-hearted though deluded proteſtants, ſhe is not that ſimple, apoſtolical church the *Engliſh* brethren were made to believe about twelve years ago. Sure I am, that we can find no traces of many of her preſent practices in the yet more ancient, I mean the primitive churches, and which we all know were really under an immediate and truly apoſtolical inſpection.

Will your Lordſhip be pleaſed to give me leave to deſcend to a few particulars? Pray, my Lord, what inſtances have we of the firſt chriſtians walking round the graves of their deceaſed friends on *Eaſter-day*, attended with hautboys, trumpets, french-horns, violins, and other kinds of muſical inſtruments? Or where have we the leaſt mention made of pictures of particular perſons being brought into the firſt chriſtian aſſemblies, and of candles being placed behind them, in order to give a tranſparent view of the figures? Where was it ever known, that the picture of the Apoſtle *Paul*, repreſenting him handing a gentleman and lady up to the ſide of JESUS CHRIST, was ever introduced into the primitive love-feaſts? Or do we ever hear, my Lord, of *incenſe*, or ſomething like it, being burnt for him, in order to perfume the room before he made his entrance among the brethren? Or can it be ſuppoſed that he, who, together with *Barnabas*, ſo eagerly repelled the *Lycaonians*, when they brought oxen and garlands in order to ſacrifice unto them, would ever have ſuffered ſuch things to

be

be done for him, without expreſſing his abhorrence and deteſtation of them? And yet your Lordſhip knows both theſe have been done for you, and ſuffered by you, without your having ſhewn, as far as I can hear, the leaſt diſlike *.

Again, my Lord, I beg leave to enquire, whether we hear any thing in ſcripture of eldreſſes or deaconeſſes of the apoſtolical churches ſeating themſelves before a table, covered with artificial flowers, and againſt that, a little altar ſurrounded with wax tapers, on which ſtood a croſs, compoſed either of mock or real diamonds, or other glittering ſtones? And yet your Lordſhip muſt be ſenſible this was done in *Fetter-lane* chapel, for Mrs. *Hannah Nitſchman*, the preſent general eldreſs of your congregation, with this addition, that all the ſiſters were ſeated, cloathed in white, and with *German* caps; the organ alſo illuminated with three pyramids of wax tapers, each of which was tied with a red ribbon; and over the head of the general Eldreſs, was placed her own picture, and over that (*horreſco referens*) the picture of the Son of GOD. A goodly ſight this, my Lord, for a company of *Engliſh* proteſtants to behold! Alas! to what a long ſeries of childiſh and ſuperſtitious devotions, and unſcriptural impoſitions, muſt they have been habituated, before they could ſit ſilent and tame ſpectators of ſuch an antichriſtian ſcene. Surely, had *Gideon*, though but an Old Teſtament ſaint, been preſent, he would have riſen and pulled down this, as he formerly did his father's altar. Or had even that meek man *Moſes* been there, I cannot help thinking, but he would have addreſſed your Lordſhip, partly at leaſt, in the words with which he addreſſed his brother *Aaron*, "What did this people unto thee, that

* I might here take notice of the married women's being ordered to wear blue knots, the ſingle women pink, and thoſe that are juſt marriageable, pink and white; the widows that are paſt child-bearing, to wear white, and thoſe that are not ſo, blue and white knots; and alſo of the *epiſcopal knot* of Mrs. *Hannah Nitſchman*, (who is, I am informed, the preſent general Eldreſs of the congregation) which is ſometimes of a purple, and ſometimes of a roſe colour. Theſe, with many other fanciful things, might be conſidered; but my mind at preſent is too full of concern to dwell upon any thing but what more immediately ſtrikes at the welfare of ſociety, and what hath a ſtill more fatal tendency to draw away unwary ſouls from the ſimplicity of the goſpel. Would to GOD I could with a ſafe conſcience be excuſed even from this!

"thou

" thou haſt introduced ſuch ſuperſtitious cuſtoms among " them * ?"

But this is not all: I have another queſtion to propoſe to your Lordſhip. Pray, my Lord, did any of the *Apoſtles* or leaders of the primitive churches, ever uſurp an authority, not only over people's conſciences, but their properties alſo? Or draw in the members of their reſpective congregations to diſpoſe of whole patrimonies at once, or to be bound for thouſands of pounds more than they well knew they were worth? And yet your Lordſhip knows this has been done again and again, in order to ſerve the purpoſes of the brethren for ſeveral years laſt paſt; and that too, at, or very near the time, when, in order to procure an act in their favour to go abroad, (which now appears to be rather a ſcheme to ſettle at home) they boaſted to an *Engliſh* parliament, how immenſely rich they were †.

Your

* A like ſcene to this was exhibited by the ſingle brethren, in a room of their houſe at *Hatton Garden*. One of them, who helped to furniſh it, gave me the following account. The floor was covered with ſand and moſs, and in the middle of it, was paved a ſtar of different coloured pebbles, upon that was placed a gilded dove, which ſpouted water out of its mouth into a veſſel prepared for its reception, which was curiouſly decked with artificial leaves and flags; the room was hung with moſs and ſhells; the Count, his ſon, and ſon-in-law, in honour of whom all this was done, with Mrs. *Hannah Nitſchman*, and Mr. *Peter Boehler*, and ſome other labourers, were preſent. Theſe were ſeated under an alcove, ſupported by columns made of paſteboard, and over their heads was painted an oval, in imitation of marble, containing the cyphers of Count *Zinzendorff*'s family. Upon a ſide-table, was a little altar covered with ſhells, and on each ſide of the altar was a bloody heart, out of, or near which proceeded flames. The room was illuminated with wax tapers, and muſicians placed in an adjacent apartment, while the company performed their devotions, and regaled themſelves with ſweet-meats, coffee, tea, and wine. After this the labourers departed, and the ſingle brethren were admitted in. I am told, that moſt, if not all of theſe leading perſons were preſent alſo at the celebration of Mrs. *Hannah Nitſchman*'s birth-day.

† M. *Rimius*, aulic counſellor to the late King of *Pruſſia*, in a treatiſe he lately publiſhed, I think makes it plainly appear, that the agents for the *Moravian* affairs, have miſinformed the parliament in ſeveral reſpects, and upon the whole, treated that auguſt body little better than the *Gibeonitiſh* ambaſſadors once treated *Joſhua*, the captain of the

LORD'S

Your Lordſhip cannot but be ſenſible, that at this preſent time you ſtand indebted to ſundry perſons to the value of forty thouſand pounds ſterling; and unleſs ſome of your brethren had agreed to ſtay ſix years for about twenty thouſand pounds, due to them; (though after the expiration of that term, as they have no ſecurity, in all probability they will be juſt where they are now) and if the other creditors alſo, upon

LORD's hoſt. To this I refer the reader. It is written with great candour, and contains ſuch inconteſtable proofs of the many dangerous principles and practices of the *leading brethren*, that muſt, I think, constrain all that read it to ſay, "My ſoul, come not thou into their ſecret, and to their aſſembly, mine honour be not thou united."

I ſuppoſe it was a conſciouſneſs of this, that induced Mr. *Coſſart*, one of the Count's chief agents, to ſuggeſt to Mr. *Linde* ſome time before its publication, that it would be as good as three hundred pounds in his way, if Mr. *Rimius*'s book could be ſuppreſſed. This looks bad; but I think it was ſtill worſe in another of the brethren roundly to affirm, in order to quiet ſome who were diſſatisfied by reading this book, "that "the author of the above-mentioned treatiſe, was one that perſonated "Mr. *Rimius*, and that the whole was lies." Now they cannot but know, that this gentleman reſides in *Oxenden-ſtreet*, and addreſſed his book to his Grace the Lord Archbiſhop of *Canterbury*, by permiſſion, and that he proves almoſt every word he ſays, from the brethren's own writings. The above-mentioned brother was pleaſed to add, "that the real "M. *Rimius* was a friend, and therefore would not write againſt them." I anſwer, that I verily believe he therefore wrote, as GOD knows I do, becauſe he is a *friend*; or to uſe his own words, "from a ſtrict regard "to truth, juſtice, and the public good." And I think, if inſtead of adding ſin to ſin, by continuing ſtill to miſguide, enſlave, and put out the eyes of many of GOD's dear children, who, I am perſuaded, know no more of their ſecret myſteries and intended purpoſes, than thoſe who never heard of them at all, it would ſhew a much better ſpirit in the leading brethren, either publicly to refute, or ingenuouſly confeſs, and amend the things laid to their charge. This is what GOD and the world may juſtly require at their hands, and without this, I cannot ſee how they can expect any future bleſſing from above; ſince the wiſeſt of men hath told us, "He that covereth his ſins ſhall not proſper, but whoſo con-"feſſeth and forſaketh them ſhall have mercy." Grant us all this mercy, heavenly Father, for thy dear Son's ſake!

As I am not perſonally acquainted with Mr. *Rimius*, I take this opportunity of informing him, that it is the deſire of many, the Latin appendices may be tranſlated into *Engliſh*, and the whole printed in a ſmall edition, in order to make it more extenſively uſeful.

conſideration of ſome bonds given, and mortgages made * for principal and intereſt, had not agreed to ſtay four years, for twenty one thouſand pounds more, many of the *Engliſh* brethren, who, out of I know not what kind of infatuation, have not only given their all, but have been bound for thouſands more than they are able to pay, muſt either have immediately become bankrupts, and thereby the creditors perhaps not have had a ſhilling in the pound, or have been obliged to ſhut up their ſhops, go to priſon, or be turned out into the wide world, to the utter ruin of themſelves and families.

The diſtreſs and anguiſh of mind that hundreds have been involved in upon this very account, is, I believe, unſpeakable †. And the bare reflection upon it, whilſt I am writing makes my heart almoſt to bleed within me. Who, who, but

* The buildings in *Yorkſhire*, *Bedfordſhire*, &c. Beſides this, there are ſome thouſands due to others upon bond, and many thouſands to a particular gentleman, for which the Count has mortgaged one of the *German* ſettlements; I think it is *Marienburg*.

† Since my writing this, I have been told of a very ſingular expedient made uſe of by Mr. *Peter Boehler*, one of the brethren's biſhop in order to ſtrengthen the faith, and to raiſe the drooping ſpirits of M *William Bell*, who hath been unhappily drawn in (with ſeveral others) t be one of their agents. It was this: It being Mr. *Bell*'s birth-day, I was ſent for from his houſe in *Nevil's-alley*, *Fetter-lane*; but for a whil having had ſome words with Mr. *Boehler*, he refuſed to come; at leng he complied, and was introduced into a hall, in the ſame alley, whe was placed an artificial mountain, which, upon ſinging a particular verſ was made to fall down, and then behind it was diſcovered an illumin tion, repreſenting JESUS CHRIST and Mr. *Bell*, ſitting very near, embracing each other; and out of the clouds was alſo repreſented plen of money falling round Mr. *Bell* and the Saviour. This ſtory appear to me ſo incredible at the firſt hearing, that, though I could not dou the veracity of the relator, yet fearing he might be miſinformed, I ſe for him again, and he aſſured me, that Mr. *Bell* told this ſtory himſ ſome time ago in company, and a perſon of good reputation of that co pany related it to an acquaintance of mine. May GOD grant him a all others who have been undeſignedly concerned, a more ſure and ſtal prop for their faith, even his own word, in which he cauſes his peo to truſt! then, and not till then, even upon the greateſt emergen they may without any fanciful repreſentations, boldly ſay, "Who " thou, O great mountain? before the LORD JESUS, our all conqu " ing *Zerubbabel*, thou ſhalt become a plain."

themſelves; my Lord, can tell the late perplexity of their minds, who have been already arreſted, or obliged to break off their reſpective partnerſhips? Or what words can expreſs the great concern, which Mr. *Freeman* and Mr. *Thomas Grace* muſt have been neceſſarily under, when they found that bills had been drawn in their name, unknown to them, to the value of forty-eight thouſand pounds? * And how pitiable, my Lord, muſt the preſent circumſtances of young Mr. *Rhodes* be, who, to ſtop a little of the above-mentioned gap, was prevailed on, (your Lordſhip knows by whom,) about eighteen months ago, to ſell his eſtate of above four hundred pounds a year, and went or was ſent off very lately, as I am aſſured, to *France*, (leaving a deſtitute mother behind him) and only with twenty-five pounds, for the payment of which he left his watch, bureau, horſe and ſaddle? †

Theſe are but a few inſtances, my Lord, amongſt many, indeed too too many, that might be given. The brethren's agents, and thoſe concerned with them, can beſt tell what horrid equivocations, untruths and low artifices have been uſed, to procure money, at high intereſt, wherever it was to be had, in order to keep up the brethren's credit; and in that poor lame manner, it hath been kept up for a conſiderable

* This Mr. *Grace* told me himſelf in public company; he and Mr. *Freeman* do live in *Throgmorton-ſtreet*.

† The caſe of this Mr. *Rhodes* is very ſingular. He was of mean birth and occupation, but upon the unexpected falling of many lives, became ſuddenly poſſeſſed of an eſtate of above four hundred pounds a year; and to ſerve the brethren, after many importunities, he was induced to diſpoſe of it. Mr. *Lee* the banker purchaſed it, and Meſſrs. *Freeman* and *Grace* received ſix thouſand pounds of the money towards what was due to them: beſides this, Mr. *Rhodes* was bound for many thouſands more. This made him very uneaſy, and fearing the conſequence, he one afternoon, about ten weeks ago, ſtole an interview with two ſingle brethren, and beſeeched them, for CHRIST's ſake, to let him have twenty-five pounds, for the payment of which he left them his watch, bureau, horſe and ſaddle. He then took his leave, ſaying, in all probability he ſhould never ſee them any more; and having nothing to ſpare to leave behind for his poor mother, (who I hear is ſince dead) was content to ſend her a few parting lines: ſince he has been gone, the horſe, watch, bureau and ſaddle were ſold for twenty-ſeven pounds three ſhillings; ſo that the young man has the balance in bank. GOD grant, that this may prove the laſt perſon that may be impoſed on in this way!

time. Was the whole ſcene to be opened, I believe every one would be of opinion, that ſuch an eccleſiaſtical project, never was heard of before, in any part of his Majeſty's dominions.

Of this, my Lord, the *Royal-Exchange* hath long ſince rung; and if the ſame part hath been acted abroad, * how many families muſt have been ruined there, and how many more may be yet ruined, in order to fill up the preſent *Engliſh* chaſm; and conſequently, what loads of guilt muſt needs lie at the door of ſomebody? Surely, the LORD of all Lords, whoſe eyes are like a flame of fire, and who requires truth in the inward parts, will one day or other viſit for theſe things, by bringing to light the hidden things of darkneſs, and thereby making manifeſt the counſels of the heart.

I need not inform your Lordſhip, that *Babels* are generally ſuffered to be built pretty high, before GOD comes down to confound the language of the builders. If knaves are employed (as commonly they are) GOD's honour is concerned to diſcover them. And if any of his own children are undeſignedly drawn in, (which is frequently the caſe) he, who hath promiſed not to ſuffer them to be tempted above what they are able to bear, will in mercy, ſome way or other, rebuke the tempter, and make a way for them to eſcape. It is true, this, in public concerns, may ſometimes expoſe them to a little worldly contempt, and for a while they may ſeemingly be cruſhed under the rubbiſh of the fallen fabric, but even this ſhall work together for their good; and happy will it be for them, if after all, they at length learn this important leſſon, "That it is dangerous, upon any pretence whatſoever, to go from the written word, or give up their conſciences to the guidance of any man, or body of men under heaven." This, your Lordſhip well knows, is what weak and unſtable ſouls are too apt to do; and artful and deſigning men, who are fond of power, eſpecially if naturally they are of an ambitious turn of mind, eaſily catch at the pleaſing bait. But honeſty, my Lord, will be found

* It appears too plain from Mr. *Rimius* that this hath been the caſe. And no wonder, ſince he quotes this aſſertion of the Count's from his own writings, "The œconomiſts of the ſociety may ſay to a young rich man, either give us all thou haſt, or get thee gone."

to be the beſt policy after all; and therefore, GOD forbid that any who call themſelves the followers of the Lamb, ſhould glory in any thing ſave the croſs of CHRIST.

At preſent, I ſhall add no more, but earneſtly ſay *amen*, to that part of the brethren's litany, however exceptionable in other reſpects, "From untimely projects, and from unhappily becoming great, keep us our good LORD and GOD!" And I as heartily pray, that the glorious JESUS may proſper all that is right, and give grace to correct and amend all that is wrong, among all his people of all denominations. I ſubſcribe myſelf, my Lord,

Your Lordſhip's moſt obedient humble ſervant,

GEORGE WHITEFIELD.

A SHORT

ADDRESS

TO

Perſons of all Denominations,

OCCASIONED BY THE

Alarm of an Intended INVASION, in the Year 1756.

I alſo will ſhew my Opinion. Job xxxii. 10.

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[illegible] of all Denominations,

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[illegible] of an Indenture [illegible],
in the Year 1756.

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A SHORT

ADDRESS, &c.

Men, Brethren, and Fathers,

THOUGH ſo many alarming warnings, pathetic exhortations, and ſuitable directions, have already been given both from the preſs and pulpit, by way of preparatives to our late public day of humiliation; yet ſhould one, who is leſs than the leaſt of all his brethren, now that ſolemnity is over, preſume to trouble his dear countrymen with a *ſhort addreſs*, by way of ſupplement to what hath already been offered; it is to be hoped, none will be ſo unkind as to look upon it as altogether ſuperfluous and needleſs, much leſs, be ſo ungenerous as to cenſure it as proceeding from the pride and naughtineſs of his heart. But ſhould this be the caſe, I ſhall make no other apology (as I think there needs no other) than that which *David* the youngeſt of the ſons of *Jeſſe* made long ago upon a like occaſion, "Is there not a cauſe?"

An inſulting, enraged, and perfidious enemy is now advancing nearer and nearer to the *Britiſh* borders. Not content with invading and ravaging our rightful Sovereign King *George*'s dominions in *America*, our popiſh adverſaries have now the ambition to attempt, at leaſt to threaten, an invaſion of *England* itſelf; hoping, no doubt, thereby, not only to throw us into confuſion at home, but alſo to divert us from more effectually defeating their malicious deſigns abroad. That ſuch a deſign (however chimerical it may ſeem) is now actually on foot, the *royal proclamation* lately iſſued forth, renders indiſputable Which proclamation, as it plainly beſpeaks his Majeſty's paternal care, doth at the ſame time loudly call upon all his faithful and loving ſubjects, not only to ſtand upon their guard, but alſo to exert their utmoſt efforts, in depend-

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ance on divine protection, to prevent and render abortive ſuch an unjuſt and daring enterprize.

Bleſſed be GOD! as a profeſſing, though ſinful people, we have lately taken one effectual ſtep towards bringing about ſuch a ſalutary end.

In obedience to a call from the throne, we have been humbling ourſelves in the moſt public and ſolemn manner before the moſt high GOD. And it is to be hoped, that the many tears which were that day ſhed, and the thouſands and thouſands of prayers that were then offered up, have long ſince been regarded by, and entered into the ears of the LORD of Sabbaoth. Infidels may perhaps laugh, and make themſelves merry with ſuch an inſinuation; but ſerious people (and to ſuch in a more peculiar manner is this addreſs directed) will account it no ways enthuſiaſtic to affirm, that ſolemn humiliations, whether performed by public communities in general, or individuals in particular, have always met with ſuch a divine acceptance, as to obtain at leaſt a reprieve from, if not a total removal of, the threatened evil. The deferring of an impending judgment, only upon the hypocritical, but public humiliation of a wicked *Ahab*; The mature and providential deliverance of the *Jewiſh* people from the cruel plot of an ambitious *Haman*, for which queen *Eſther*, *Mordecai*, and the other diſtreſſed *Jews* ſought ſo earneſtly by public faſting and prayer: And what is yet more, the total and entire ſuſpenſion of the deſtruction of *Nineveh*, that exceeding great city, (though ſo peremptorily denounced) upon the faſting, praying, and repenting of the king, nobles and commons, at the preaching of *Jonah*. Theſe, not to mention many more that might be adduced from ſacred ſtory, are moſt pregnant, and, at the ſame time, very encouraging proofs, that they that humble themſelves, ſhall in GOD's due time be exalted; and therefore, as a nation, we may boldly infer, that the righteous LORD, who delights to ſhew himſelf ſtrong in behalf of thoſe who are of an upright heart, will favour, plead, and vindicate our righteous cauſe.

I am very ſenſible, that artful inſinuations have been induſtriouſly publiſhed, in order to lay all the blame of this war upon us. But bold aſſertions and ſolid proofs are two different things; for it is plain, beyond all contradiction, that the

French,

French, fond of rivalling us both at home and abroad, have moſt unjuſtly invaded his Majeſty's dominions in *America*; and have alſo, by the moſt vile artifices and lies, been endeavouring to draw the ſix nations of *Indians* from our intereſt; in ſhort, almoſt all their proceedings ever ſince the late treaty of *Aix la Chapelle*, have been little elſe than preparations for, or a tacit declaration of war. But he that ſitteth in heaven, as we may humbly hope, laughs them to ſcorn; and, as he once defeated the counſel of *Achitophel*, and came down to confound the language of thoſe aſpiring projectors who would fain have built a tower, the top of which ſhould reach even to heaven; ſo we truſt (whatever dark providences may intervene) that he will in the end fruſtrate the devices of our adverſary's moſt ſubtle politicians, and ſpeak confuſion to all their projects; who, by aiming at univerſal monarchy, are more than attempting to erect a ſecond *Babel*.

I have heard, or read ſomewhere of a *Turkiſh* General, who, being called to engage with a chriſtian army that had broken through the moſt ſolemn ties, ſtood up at the head of his troops, and then drawing the treaty which they had broken, out of his boſom, and holding it up in the air, thus addreſſed the throne of heaven: "O almighty Being, if thou "art, as they ſay, thou art, theſe chriſtians GOD, thou loveſt "what is right, and hateſt perfidy; look down therefore and "behold this treaty which they have broken; and, as thou "canſt not favour what is wrong, render their arms, O GOD, "ſucceſsleſs, and make mine victorious." He ended; immediately the ſword was drawn. The two parties vigorouſly engaged, and the perfidious chriſtians were beaten off the field. Thus may our proteſtant Generals, or at leaſt their Chaplains, deal with our enemy's forces, in reſpect to the treaty of *Aix la Chapelle*. They, not we, have broken it. They, not we, have been the aggreſſors: and therefore, notwithſtanding we are looked upon as *heretics*, and they fight under the banner of one who ſtiles himſelf *His moſt Chriſtian Majeſty*; a righteous GOD, we truſt, in anſwer to prayer, will humble *France*, and make the *Britiſh* arms both by ſea and land, more than conquerors through his love. It is true (and GOD knows with grief of heart I ſpeak it) praying is become too unfaſhionable amongſt our people in general, and among

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our military men in particular; but wherein the piety, and conſequently the true policy, of ſuch a proceedure conſiſts, I believe will be very difficult to determine. If we have recourſe to *Rollin*'s ancient hiſtory, I believe we ſhall find, that neither *Darius*, *Cyrus*, *Alexander*, nor indeed ſcarce any of the *Egyptian*, *Grecian*, *Perſian*, or *Roman* Generals, ever undertook any hazardous enterprize, without making ſome public acknowledgment of a deity. And if we conſult that *hiſtory of hiſtories*, that too much neglected book (as Sir *Richard Steel* expreſſes himſelf) emphatically called the SCRIPTURES, we may always remark, that thoſe heroic worthies, who by faith ſubdued kingdoms, and put to flight the armies of the aliens, were *men of prayer* as well as men of *valour*. And if our reſearches deſcend down to our own annals, we ſhall ſoon be ſatisfied, that the *Britiſh* arms were never more formidable, than when our ſoldiers went forth in the ſtrength of the LORD; and with a bible in one hand, and a ſword in the other, chearfully fought under his banner who hath condeſcended to ſtile himſelf "a man of war."

Such an appellation as this, methinks, may ſufficiently juſtify the lawfulneſs of bearing arms, and drawing the ſword in defence of our civil and religious liberties. For if GOD himſelf is pleaſed to ſtile himſelf a man of war, ſurely in a juſt and righteous cauſe (ſuch as the *Britiſh* war at preſent is) we may as lawfully draw our ſwords, in order to defend ourſelves againſt our common and public enemy, as a civil magiſtrate may ſit on a bench, and condemn a public robber to death. Our excellent reformers, ſenſible of this, in the thirty-ſecond article of our church, after having declared "that the laws "of the realm may puniſh chriſtian men with death for "heinous offences; immediately ſubjoins, "that it is lawful "for chriſtian men, at the commandment of the magiſtrate, "to wear weapons and ſerve in the wars." And therefore, what Biſhop *Saunderſon* ſays of ſtudy, may be likewiſe ſaid of fighting: "fighting without prayer is atheiſm, and prayer "without fighting is preſumption." And I would be the more particular on this point, becauſe through a *fatal ſcrupuloſity* againſt bearing arms, even in a defenſive war, his Majeſty hath been, and is not yet out of danger of loſing that large, extenſive, and but lately moſt flouriſhing province of *Penſylvania*,

Penſylvania, the very centre and garden of all *North America*. But whilſt I ſee ſuch very ſcrupulous perſons graſping at every degree of worldly power, and by all the arts of worldly policy labouring to monopolize, and retain in their own hands all parts both of the legiſlative and executive branches of civil government; to ſpeak in the mildeſt terms, we may honeſtly affirm, that they certainly act a moſt inconſiſtent, and if not prevented here at home, to thouſands of their neighbours, I fear a very fatal part. For, ſay what we will to the contrary, if we ſearch to the bottom of things, we may ſoon be convinced, that civil magiſtracy and defenſive war muſt ſtand or fall together. Both are built upon the ſame baſis; and there cannot be ſo much as one ſingle argument urged to eſtabliſh the one, which doth not at the ſame time corroborate and confirm the other.

Far be it from me, who profeſs myſelf a diſciple and miniſter of the Prince of peace, to ſound a trumpet for war: but when the trumpet is already ſounded by a perfidious enemy, and our king, our country, our civil and religious liberties, are all, as it were, lying at ſtake, did we not at ſuch a ſeaſon lend our purſes, our tongues, our arms, as well as our prayers, in defence of them, ſhould we not juſtly incur that curſe which an inſpired *Deborah*, when under the immediate influence of the Holy Spirit, once uttered, "Curſe ye *Meroz*, curſe ye bitterly the inhabitants thereof, becauſe they came not to the help of the LORD, to the help of the LORD againſt the mighty?" Known unto GOD, and GOD alone, are all our hearts. Daily and repeated experience convinceth us, that the greateſt talkers are not always the greateſt doers. How therefore any of us may behave when put to the trial, the trial itſelf can only prove. But, for my own part, whatever my future conduct may be, (and I know it will be downright cowardly, if left to myſelf) yet, upon the matureſt deliberation, I am at preſent ſo fully convinced of the juſtice of the *Britiſh* cauſe, that ſuppoſing it ſhould be ſaid of me, as it is of *Zwinglius*, "*Cecidit in prælio*, He fell in battle;" I hope, if whilſt the ſilver cords of life were looſing, and I ſhould be attended by any who may be bewailing mine, as the friends of *Zwinglius* did his misfortune, I ſhould like him cry out, "*Ecquid hoc infortunii?* Is this a misfortune?" And not only

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ſo, but with my expiring breath add, as he did, "*O fauſtum infortunium!* O happy misfortune!" For, ſurely, it is far more preferable to die, though by a popiſh ſword, and be carried from the din and noiſe of war by angels into *Abraham*'s boſom, than to be ſuffered to ſurvive, only to drag on a weariſome life, and to be a mournful ſpectator, and daily bewailer of one's country's ruin.

Awful and tremendous are the judgments that have lately been abroad. Twice hath the earth on which this great metropolis ſtands, unable, as it were, any longer to ſuſtain the weight of its inhabitants ſins, been made to tremble and totter under us. Since that, how amazingly hath the ſhock been extended! *Africa*, (nor hath *America* itſelf been exempted) hath in a moſt deſtructive manner felt its dire effects. And what a dreadful conſumption it hath made in various parts of *Spain*, and, in a more eſpecial manner, at *Liſbon*, the metropolis of *Portugal*, is beyond conception, and beyond the power of the moſt maſterly pen to deſcribe. It is to be queſtioned, whether the like hath ever been heard of ſince the deluge. Surely nothing was wanting to figure out, and realize to that diſtreſſed people the horror of the laſt day, but the ſound of the trump, and the actual appearance of the great Judge of quick and dead. But awful and tremendous as ſuch phænomenas of nature may be; yet, if we conſider the conſequences of things, was even the like judgment to befal us, (which may GOD avert!) it would be but a ſmall one, in compariſon of our hearing that a *French* army, accompanied with a popiſh Pretender, and thouſands of *Romiſh* prieſts, was ſuffered to invade, ſubdue, and deſtroy the bodies and ſubſtance, and, as the neceſſary conſequences of both theſe, to blind, deceive, and tyrannize over the ſouls and conſciences of the people belonging to this happy iſle.

GOD forbid, that I ſhould give flattering titles to any; for in ſo doing, I ſhould provoke him to take away my ſoul. But ſurely we muſt have eyes that ſee not, and ears that hear not, as well as hearts that do not underſtand, if we do not know, and ſee, and feel, that in reſpect to our civil and religious liberties, we are undoubtedly the freeſt people under heaven. And I dare appeal to the moſt ungrateful and malicious malecontent, to produce any æra in the *Britiſh* annals, wherein

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we have enjoyed ſuch a continued ſeries of civil and religious liberty, as we have been favoured with for theſe twenty-eight years laſt paſt, under the mild and gentle adminiſtration of our dread and rightful Sovereign King *George*. Surely he hath been a nurſing father to people of all denominations; and however he may be denied it, yet he may, without a compliment, juſtly claim from the preſent, as well as future ages, the deſerved title of GEORGE THE GREAT. But notwithſtanding this, ſuch is the degeneracy of human nature, it muſt neceſſarily be expected, that, in a nation grown wanton with liberty like ours, there are a great multitude of unhappy perſons, who being men of lax principles, looſe lives, and broken fortunes, will be ſo abandoned, as to break through all reſtraints of gratitude, loyalty and religion; and, like *Cataline* and his wicked confederates, be fond of joining in any change of government, whereby they may entertain the moſt diſtant proſpect of bettering their fortunes, and gratifying their ambition, though it be at the expence of their country's blood. This hath been, and no doubt ſtill continues to be, the fate of all civil governments in the world, and conſequently is no more than what we may expect, in times of tumult and danger, will be acted over again in our own land by men of ſuch corrupt minds. But how any ſerious and judicious, much leſs religious and devout perſon, can be ſo ſtupid to all principles of ſelf-intereſt, and ſo dead even to all maxims of common ſenſe, as to prefer a *French* to an *Engliſh* government; or a *popiſh Pretender*, born, nurſed, and bred up in all the arbitrary and deſtructive principles of the court and church of *Rome*, to the preſent *proteſtant ſucceſſion* ſettled in the illuſtrious line of *Hanover*, muſt be imputed to nothing elſe but an awful infatuation.

Hear ye, (if there be any into whoſe hands this addreſs may fall, that are deſirous of ſuch a change) not to dwell entirely upon the many innumerable civil or temporal loſſes we ſhould ſuſtain: hear ye, I ſay, the mild and gentle language of one of his Moſt Chriſtian Majeſty's late declarations concerning religion.

" Being informed, that there have ſprung up, and ſtill are ſpringing up, daily in our realm, a great number of preachers, whoſe ſole buſineſs is to ſtir up the people to rebellion, and

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to diſſuade them from the practice of the *Roman* catholic and apoſtolic religion; we do command that all preachers, who ſhall call aſſemblies, preach in them, or diſcharge any other function, be put to death; the puniſhment appointed by the declaration in *July* 1686, for the miniſter of the pretended reformed religion, which we would not, for the future, have any one eſteem a mere threatening, which will not be put in execution. We do likewiſe forbid our ſubjects to receive the ſaid miniſters or preachers, to conceal, aid, or aſſiſt them, or have, directly or indirectly, any intercourſe or correſpondence with them. We farther enjoin all thoſe, who ſhall know any of the ſaid preachers, to inform againſt them to the officers of the reſpective places; the whole under pain, in caſe of treſpaſs, of being condemned to the gallies for life, if men; and, if women, of being ſhorn, and ſhut up the remainder of their days in ſuch places as our judges ſhall think expedient; and whether they be men or women, under pain of confiſcation."

After peruſing this, read, read alſo, I beſeech you, the ſhocking accounts of the horrid butcheries, and cruel murders committed on the bodies of many of our fellow-ſubjects in *America*, by the hands of *ſavage Indians*, inſtigated thereto by more than *ſavage popiſh prieſts*.* And if this be the beginning, what may we ſuppoſe the end will be, ſhould a *French* power, or popiſh Pretender, be permitted to ſubdue either us or them? Speak, *Smithfield*, ſpeak, and by thy dumb, but very perſuaſive oratory, declare to all that paſs by and over thee, how many *Engliſh* proteſtant martyrs thou haſt ſeen burnt to death in the reign of a cruel popiſh Queen, to whom the preſent Pretender to the *Britiſh* throne at leaſt claims a kind of a diſtant kindred? Speak *Ireland*, ſpeak, and tell if thou canſt, how many thouſands, and tens of thouſands of innocent unprovoking proteſtants were maſſacred in cold blood by the hands of cruel papiſts within thy borders, about a century ago? Nay, ſpeak *Paris*, ſpeak, (for though popiſh, on this occaſion we will admit thy evidence) and ſay, how many thouſands of proteſtants were once ſlaughtered, on purpoſe, as it were, to ſerve up as a bloody deſſert, to grace the ſolemnity of a marriage-feaſt. But

* See a pamphlet, intitled, *A brief View of the Conduct of* Penſylvania, *for the Year* 1755.

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why go we back to ſuch diſtant æras? Speak, *Languedoc*, ſpeak, and tell if thou canſt, how many proteſtant miniſters have been lately executed; how many more of their hearers have been dragooned and ſent to the gallies; and how many hundreds are now, in conſequence of the above-mentioned edict, lying in priſons, and faſt bound in miſery and iron, for no other crime than that unpardonable one in the *Romiſh* church, "hearing and preaching the pure goſpel of the meek and lowly JESUS."

And think you, my dear countrymen, that *Rome*, glutted as it were with proteſtant blood, will now reſt ſatisfied, and ſay, "I have enough!" No, on the contrary, having, through the good hand of GOD upon us, been kept ſo long faſting, we may reaſonably ſuppoſe, that the popiſh prieſts are only grown more voracious, and (like ſo many hungry and ravenous wolves purſuing the harmleſs and innocent flocks of ſheep) will with double eagerneſs purſue after, ſeize upon, and devour their wiſhed-for proteſtant prey; and, attended with their bloody red-coats, thoſe gallic inſtruments of reformation, who know they muſt either fight or die, will neceſſarily breathe out nothing but threatening and ſlaughter, and carry along with them deſolation and deſtruction in all its various ſhapes and tortures, go where they will.

But I humbly hope, vile as we are, a gracious, long-ſuffering and merciful GOD, will not ſuffer us to fall into their blood-thirſty and cruel hands. He hath formerly moſt remarkably interpoſed in *England*'s favour; and why ſhould we in the leaſt doubt, but that he will again reveal his omnipotent arm, and make our extremity to be his opportunity, to help and defend us, againſt ſuch threatening and unjuſt invaders? Invincible as the *Spaniſh* armada was ſuppoſed to be, and all-powerful as the Pope, under whoſe broad ſeal they acted, might boaſt he was in heaven or hell, it is plain he had no power over the water. "For thou didſt blow, O LORD, with thy wind, and the enemy was ſcattered." And is not this GOD the ſame now as he was yeſterday? And will he not continue the ſame for ever? Of whom then ſhould the inhabitants of *Great Britain* be afraid? Bleſſed be GOD, if we look to ſecond cauſes, we have a glorious fleet, brave admirals, a well-diſciplined army, experienced officers, and,

amongſt them all, in my poor opinion, next to holy Mr. *Mathew Henry's* incomparable comment upon the Bible; the Reverend *Samuel Clarke's* Old and New Teſtament with annotations, ſeem to be the beſt calculated for univerſal edification. For they contain, though a ſhort, yet (generally ſpeaking) a full and ſpiritual interpretation of the moſt difficult words and phraſes. A great many parallel ſcriptures, both as to matter and words, are moſt judiciouſly inſerted. To this is added, an analyſis, or the contents not only of near every book and chapter, but of almoſt every verſe of every chapter in the whole Bible: and yet the notes and references are ſo diſpoſed in the manner of printing, that the reader, if he hath no time for a further enquiry, may read the bare text without any interruption, or if but little time, he may almoſt with a ſingle glance, ſee the meaning of any particular word, phraſe, or paſſage, as he goes along. It muſt be confeſſed, indeed, that in the former editions, a few expreſſions in the explanatory notes ſeemed not ſo unexceptionable; but then it muſt be obſerved, that they were but few, and thoſe in this edition, as I am informed, are for the moſt part corrected. It may be, that the curious and very critical reader may meet with ſome few that may have eſcaped preſent notice. But alas! if we forbear reading any book or comment, 'till we meet with one that will ſuit every taſte and is liable to no exception, I fear we muſt never read at all. The beſt of mens books, as well as the beſt of men, are but men and the books of men, at the beſt: it is the peculiar property of thy life, and of thy book, O bleſſed JESUS! to be exempt from all real imperfections. Happy they who both in their writings and conduct come neareſt to thy divine copy, and moſt bleſſed example!

If it ſhould now be enquired who this Reverend *Samuel Clarke* might be? Muſt I tell thee? He was one of the many worthies who were ejected by the *black Bartholomew act*. But let not this ſtartle thee, courteous reader; for thou wilt here find no diſputes about church government, no controverſy about rites or ceremonies; but (as far as I am capable of judging) the mind of the ever-bleſſed GOD, opened and explained in a manner equally neceſſary and uſeful for all ſerious chriſtians of all denominations. As ſuch, I have ſpoken of it, both from the pulpit, and in private converſation, many

years

years ago; and if any thing I have ſaid, hath been, or ſhall be, in the leaſt inſtrumental in promoting its preſent publication, or future uſefulneſs, whatever exceptions may be made by perſons of different ſentiments, I ſhall look upon it as an honour conferred upon me, by our great and common LORD.

At the ſame time, I muſt confeſs, it gave me pleaſure about a year ago, to find this very book recommended in the ſtrongeſt manner, in the ſecond volume of Dr. *Calamy*'s lives. His words are theſe, "I cannot forbear here adding a particular account of the Bible which he publiſhed. He firſt formed the deſign in his younger years, in the univerſity; and made it the work of his moſt retired leiſure, and ſolemn thoughts. It ripened with years and experience, and was the reſult of great reading and conſideration, both of the beſt practical writers and the moſt celebrated criticks. It is a work of great exactneſs and judgment; commonly fixes on the true ſenſe of the place; diligently obſerves the connection of things; freely repreſents the principal matters that occur; and contains the fulleſt account of parallel places, of any other extant. He was ſo happy in this performance, as to obtain the concurring teſtimony of two great and excellent men, who were thought to have different ſentiments of ſome points of religion; viz. Dr. *Owen* and Mr. *Baxter* in their reſpective epiſtles before the quarto edition of the New Teſtament. The words of the former are remarkable. "But this I muſt ſay, "that to the beſt of my underſtanding, he has made his choice "of the eſpecial ſenſe which he gives of the word, in all places, with great diligence and judgment. And it is evident, that in the whole, he has ſo carefully and conſtantly attended to the analogy of faith, that the reader may ſafely truſt to him, without fear of being led into the ſnare of any error, or unſound opinion." The words of the latter are. "And I eſpecially commend it as orthodox, in explaining "thoſe texts which meddle with juſtification, remiſſion of ſin, "with faith and works, and ſuch great and practical points of "doctrine; ſo that the reader need not fear the corrupting his "underſtanding, by any ſecret inſinuation of errors, or dangerous mixture of private, and unſound opinions." Since both of them, herein freely expreſſed their proper ſentiments,

it is ſcarce conceivable how there could be any very important difference remaining between them. But be it as it will as to that; this was in a manner the work of Mr. *Clarke*'s life, and bears the lively ſignatures of his exact learning, ſingular piety, and indefatigable induſtry; and has been valued by good judges of different ſentiments and perſuaſions, conſidering the brevity of the parts, and intireneſs of the whole, as the beſt ſingle book upon the Bible in the world.

To theſe may be added the joint opinions of Dr. *Bates* and Mr. *How*, who thus expreſſed themſelves. "Having ſeriouſly peruſed this laborious work, we cannot but judge, the "uſefulneſs will anſwer the author's great induſtry; whoſe excellent ſkill hath with that conciſeneſs, and yet clearneſs, "given the mind of GOD in the ſacred oracles of the New "Teſtament, that we cannot doubt, but GOD will render it "ſerviceable, to the edifying of conſcientious and humble "readers, in knowledge, faith and obedience." If it ſhould be objected that theſe were Diſſenters, Dr. *Calamy* adds, to our author's honour, "that his annotations on the Bible were "ſo highly valued by ſome of the moſt eminent of the clergy "of the Church of *England*, that one of the learned body de"clared them to be ſo uſeful (eſpecially that part that con"tained parallel ſcriptures) that he could not compoſe his "ſermons without them. Another ſaid, that if they could not "be had under fifty pounds, he would give that ſum rather "than not have them. And one of the higheſt rank thought fit to recommend them to young divines, at their ordina"tion."

In reſpect to Mr. *Clarke*'s perſonal character, Dr. *Calamy* further informs us that, "He was a man of very conſidera"ble learning; a good critic; eſpecially in the ſcriptures; a "great textuary, an excellent preacher; a great enemy of ſu"perſtition and bigotry: yet zealous for unaffected piety. He "was one of great moderation, both in his principles and "temper, lived uſefully, and in much eſteem; and in his "laſt hours had great peace and ſerenity." After ſuch encomiums from ſuch tall cedars in our *Lebanon*, any further recommendation from one of ſo ſmall a growth, or ſuch a ſhrub as I am, can be but of little weight. I ſhall therefore detain the intelligent and religious reader no longer, than

whilſt

whilſt I ſubjoin my hearty prayers, that whether he or I, or any other chriſtian of any denomination, read this or any other comment, or the pure ſcriptures, without any comment, that we may in ſuch wiſe read, mark, learn, and inwardly digeſt them; that by patience and comfort of GOD's holy word, we may embrace, and ever hold faſt the bleſſed hope of everlaſting life, which he hath given us in our Saviour JESUS CHRIST.

Chriſtian reader,

Thine in our common LORD,

GEORGE WHITEFIELD.

London, October 1, 1759.

OBSER-

OBSERVATIONS

ON SOME

FATAL MISTAKES,

In a Book lately publiſhed, and intitled,

" The DOCTRINE OF GRACE; or, The OFFICE and OPERATIONS of the HOLY SPIRIT vindicated from the Inſults of Infidelity, and the Abuſes of Fanaticiſm. By *William* Lord Biſhop of *Glouceſter*."

In a LETTER to a FRIEND.

Truth is never more groſly abuſed, nor its Advocates more diſhonoured, than when they employ the fooliſh Arts of Sophiſtry, Buffoonery, and Scurrility in its Defence.

Biſhop of Glouceſter's Preface.

OBSERVATIONS, &c.

My dear Friend,

WHEN the great St. *Paul*, in his epiſtle to the *Romans*, had a mind to lay a ſolid foundation for the grand diſtinguiſhing doctrines of the goſpel, I need not inform you, that, like a wiſe maſter-builder, he took care to dig deep into the corruption of human nature: and after having given us a lively portraiture of the univerſal depravity of the *Gentile* world, he proceeded, in a moſt maſterly manner, to bring down the proud thoughts and high imaginations of the ſelf-righteous and formal Phariſees; by proving, to a demonſtration, that the *Jewiſh* profeſſors, notwithſtanding all their peculiar advantages of external revelation, circumciſion, near affinity to *Abraham*, and ſuch-like, were all equally included under ſin, were all equally guilty before GOD, had all equally fallen ſhort of his glory, conſequently were all upon an equal level with the reſt of mankind, and ſtood as much in need of the free grace of GOD in CHRIST JESUS, and the ſanctifying operations of his Holy Spirit, as the moſt ſavage barbarian, or diſputing Greek. This was acting like as did the forerunner or harbinger of our bleſſed LORD; for, when he ſaw many of the Sadducees and Phariſees (the infidels and profeſſors of that age) coming to his baptiſm, diſregarding as it were the former, in a very pungent, and what ſome would term, a very unpolite manner, he thus addreſſeth himſelf to the latter: "O generation of vipers, who hath warned you to flee from the wrath to come? And think not to ſay within yourſelves, We have *Abraham* for our father; for I ſay unto you, GOD is able of theſe ſtones to raiſe up children unto *Abraham*." But why ſpeak I of acting like the forerunner? I ſhould rather have ſaid, this was imitating our common LORD himſelf, who, in his glorious and divine ſermon, (when,

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to uſe the words of the ſeraphic *Hervey*, "a mount was his "pulpit, and the heavens were his ſounding-board") employs himſelf chiefly in detecting the falſe gloſſes and corrupt interpretations of the then maſters of *Iſrael*; withal adding this cutting aſſertion, "Unleſs your righteouſneſs exceeds the righteouſneſs of the ſcribes and phariſees, ye ſhall in no caſe enter into the kingdom of heaven."

What a pity is it, my dear friend, that our modern defenders of chriſtianity, in their elaborate and undoubtedly well-meant treatiſes, have not been more ſtudious to copy after ſuch bright and unerring examples! Many of theſe tracts I know you have read; and am perſuaded, out of your uſual candour, you will do them ſo much juſtice as to acknowledge, that, in reſpect to the outworks of religion, ſuch as clearing up the prophecies of the Old, and vindicating the miracles of the New Teſtament, againſt the attacks of infidels and free-thinkers, they have ſhewn themſelves, as far as bare human learning, added to external revelation, can carry them, to be maſters of ſtrong reaſoning, nervous language, and concluſive arguments. But then, as I have often heard you lament, one thing they ſeem to lack, a deeper and more experimental knowledge of themſelves, and of JESUS CHRIST. Hence it is, that when they come to touch upon the internals and vitals of chriſtianity, they are quite grappled, and write ſo unguardedly of the all-powerful influences of the Holy Ghoſt, as to ſink us into a ſtate of *downright formality*; which, if the Apoſtle *Paul* may be our judge, we have need as much to be cautioned againſt, as of fanaticiſm, ſuperſtition, or infidelity itſelf: for in his ſecond epiſtle to *Timothy*, after giving us a dreadful account of the abounding of wicked men in the laſt perilous times, ſuch as "lovers of their own ſelves, covetous, boaſters, proud, blaſphemers, diſobedient to parents, unthankful, unholy, without natural affection, truce-breakers, falſe-accuſers, incontinent, fierce, deſpiſers of thoſe that are good, traitors, heady, high-minded, lovers of pleaſure more than lovers of GOD;" he brings up the rear in this awful manner, "Having a form of godlineſs, but denying the power thereof, from ſuch, turn away;" and to uſe the words of our LORD, "Publicans and harlots enter into the kingdom of GOD before them."

Sorry am I to ſend you word, that a writer of this unhappy ſtamp now lies upon my table: a writer, who, although he entitles his book, "The Offices and Operations of the Holy "Ghoſt vindicated from the Inſults of Infidelity and Abuſes "of Fanaticiſm," yet, in his great zeal againſt the latter, and to the no ſmall encouragement of the former, as far as perverted reaſon and diſguiſed ſophiſtry could carry him, hath, in effect, robbed the church of CHRIST of its promiſed Comforter; and thereby left us, upon whom the ends of the world are come, without any ſupernatural influence or divine operations whatſoever. Often have I heard you obſerve, that there never was an age in which the ſtewards of the myſteries of CHRIST were more loudly called upon to vindicate the offices and operations of the Holy Spirit, than this wherein we live. And, for my own part, I cannot help thinking, that the moſt accompliſhed and duly qualified perſon in the univerſe, could he write or ſpeak ſo extenſively, that the whole world might hear or read him, could not poſſibly expreſs his love to mankind in general, and to the church of GOD, purchaſed with his own blood, in particular, in a more neceſſary, commendable, and uſeful way, than by declaring, upon the houſe-top, that the Holy Ghoſt, like its almighty Purchaſer, is the ſame to-day as he was yeſterday; that he is now, as well as formerly, in the uſe of all inſtituted means, appointed to convince the world of ſin, of righteouſneſs, and judgment; to lead them into all truth, by ſpiritually opening their underſtandings, that they may underſtand the ſcriptures; and to renew a clean heart and right ſpirit within them here, in order that they may be thereby prepared for the full enjoyment of a triune, and ever-bleſſed GOD hereafter. This you will judge, my dear friend, is what any one might have reaſonably expected to have met with, in a book bearing ſuch a promiſing title. But alas, how was I diſappointed! And how will you be equally ſurpriſed, when I tell you, that upon peruſing the book itſelf, I found that the author, inſtead of vindicating or aſſerting, rather denies and ridicules the ſtanding and unalterable operations of the Holy Ghoſt. For, having ingeniouſly taken a great deal of learned pains againſt the inſinuations of Doctor *Middleton*, to prove that there once was a Holy Ghoſt; and that he did once actually deſcend

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upon the Apoſtles, on the day of Pentecoſt; and further, that he did once inſpire the ſacred writers to ſettle the canon of ſcripture; he then, in order to tear up ſuperſtition, and what he calls fanaticiſm, by the roots, takes infinitely greater pains (as well he might, being a moſt arduous taſk indeed) to ſhew, that what true believers, in all ages, have always looked upon to be the *ſtanding* and *ordinary operations* of the Spirit, "Such as manifeſt themſelves in grace and knowledge, "and which adminiſter aid in ſpiritual diſtreſſes, are to be "accounted and called *miraculous*, as much as thoſe which "extended outwards, in the gift of healing, and the relief "of other corporeal infirmities." And theſe "miraculous "powers (he adds) being now, upon the perfect eſtabliſh-"ment of chriſtianity, *totally withdrawn*, it conſequently "muſt be ſuperſtitious and fanatical to look for, or pretend "to be poſſeſſed of, any of thoſe operations which manifeſt "themſelves in grace and knowledge, and which adminiſter "aid in ſpiritual diſtreſſes." Pages 75, 82, 83, octavo edition. Strange aſſertions theſe, you will ſay, for a vindicator of the offices and operations of the Holy Ghoſt, againſt the inſults of infidelity, and the abuſes of fanaticiſm! Alas! what could a *Middleton* ſay more? Nay, I could almoſt add, where hath he expreſsly ſaid ſo much? But if it be ſuperſtition to look for, if it be fanaticiſm to ſeek after, and not reſt till we are actually and experimentally poſſeſſed of, the ſupernatural influences of the Bleſſed Spirit, manifeſting themſelves in grace and divine knowledge, and affording aid in ſpiritual diſtreſſes, then may you and I, my dear friend, become more and more ſuperſtitious and fanatical every day! For I am perſuaded, that without ſuch divine manifeſtations as exceed the powers of humanity, were we to be ſigned with the ſign of the croſs in baptiſm, a thouſand times over, we could never ſucceſsfully fight under CHRIST's banner againſt ſin, the world, and the devil, and conſequently not ſo much as truly commence, much leſs continue to be, his faithful ſervants and ſoldiers even to the end of our lives.

Surely, was the Apoſtle *Paul* to riſe from the dead, and read over, or hear of ſuch ſtrange poſitions, his ſpirit, as once at *Athens*, would again be ſtirred in him; to ſee a writer thus attempting to erect an altar for the public worſhip of an un-

known GOD: I ſay, an unknown GOD. For how is it poſſible, in the very nature of the thing, for us, who are by nature carnal and ſold under ſin, ever to worſhip GOD, who is a ſpirit, in ſpirit and in truth, without ſome inward manifeſtations of grace and ſpiritual knowledge, ſuperadded to the light of external revelation, to enable us ſo to do? For, to apply what this Apoſtle obſerves upon a like occaſion, "he is not a real chriſtian, who is only one outwardly; but he alone is a true chriſtian, who is one inwardly, whoſe baptiſm is that of the heart, in the ſpirit, and not merely of the water, whoſe praiſe is not of man, but of GOD." And yet (would you think it?) this writer is ſo unwary as to attempt to preſs this very Apoſtle, that true aſſertor of the doctrine of grace, that genuine, irrefragable vindicator of the offices and operations of the Holy Spirit, into his miſtaken ſervice. Never, I believe, were the ſaint and the ſcholar, the gentleman and the chriſtian, more ſweetly blended together, than in the character and writings of this favourite of heaven. How often, my dear friend, in our more retired moments, when converſing together concerning the lively oracles of GOD, have you called upon me to take notice of this truly great man's pertinent and powerful preaching before *Felix* the governor, as well as his inexpreſſibly polite and perſuaſive addreſs to King *Agrippa*? And how have you again and again read over to me, and made remarks upon, thoſe ſtriking images, and thoſe divine characteriſtics, which this accompliſhed maſter of human and divine rhetoric lays before us, in the xiiith chapter of his firſt epiſtle to the *Corinthians*, of that moſt excellent grace charity, or the love of GOD? A grace ſo abſolutely neceſſary to the chriſtian life, that without it, to uſe the inimitable language of this inſpired writer, "Though we had a miraculous faith, ſo as to remove mountains, nay though we ſhould give all our goods to feed the poor, and even our bodies to be burnt, it would profit us nothing." A grace that never faileth, but a ſacred ſomething of which we ſhall eternally remain poſſeſſed, and be increaſing in, even when faith ſhall end in the viſion, and hope in the endleſs fruition of the ever-bleſſed GOD. O my dear friend, how frequently have our hearts burned within us, under the glowing warmth of ſuch an animating proſpect? And yet, incredible as it

may ſeem to you, I aſſure you, that this very chapter is ſingled out by our hapleſs Author, to prove, "That ſuper-"natural manifeſtations of grace and knowledge, and ſpiri-"tual aids in ſpiritual diſtreſſes, were the miraculous gifts of "the primitive church, and were totally withdrawn on its "perfect eſtabliſhment." Surely a more pertinent one could not be ſelected out of the whole New Teſtament, to prove directly the contrary. For let any man impartially examine the glorious inſeparable properties and concomitants of this divine grace and gift, CHARITY, recorded in this chapter, can he then make the leaſt doubt, whether any perſon living, can poſſibly be poſſeſſed of this moſt excellent gift, without thoſe very ſupernatural manifeſtations of grace and knowledge, and thoſe divine influences of the Holy Spirit exceeding the powers of humanity, which this unhappy writer would fain perſuade us are now abated or totally withdrawn. "Charity (ſays our Apoſtle) ſuffereth long, and is kind; charity envieth not; charity vaunteth not itſelf, is not puffed up, ſeeketh not her own, is not eaſily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, hopeth all things, endureth all things." Now can human reaſon, with all its heights; can calm philoſophy, with all its depths; or moral ſuaſion, with all its inſinuating arts; ſo much as pretend to kindle, much leſs to maintain and blow up into a ſettled habitual flame of holy fire, ſuch a ſpark as this in the human heart? Sooner might one attempt to extinguiſh the moſt rapid and devouring flames, by reading a lecture upon the benefit of cold water; or reach out one's preſumptuous hand to create a new heaven and a new earth; than to dream of extinguiſhing thoſe innate, fiery paſſions of envy, ſelfiſhneſs, or malice, which this charity or love of GOD is here ſaid to militate againſt; or, to work or form the ſoul into any of thoſe divine tempers here ſpoken of, as the genuine effects and fruits of the love of GOD. No, my dear friend, theſe are flowers not to be gathered in nature's garden. They are exotics; planted originally in heaven, and in the great work of the new birth, are tranſplanted by the Holy Ghoſt, not only into the hearts of the firſt Apoſtles, or primitive chriſtians, but into the hearts of all true believers, even to the end of the world. For doubtleſs of all ſuch

St.

t. *Paul* ſpeaks, when he ſays, " Tribulation worketh pa-
ience, patience experience, experience hope, and hope maketh
ot aſhamed, becauſe the love of GOD is ſhed abroad in our
earts by the Holy Ghoſt which is given unto us." And
ence, doubtleſs, it is, that we were all in general, directed
n one of the collects of our church, to " pray to that LORD
' who hath taught us, that all our doings without charity,
' are nothing worth, that he would ſend the Holy Ghoſt,
' and pour into our hearts that moſt excellent gift of charity."
o that, according to our reformers, ſupernatural influence
nd manifeſtations of grace and knowledge, are ſo far from
eing totally withdrawn, that, in the end of this very collect,
hey teach us to confeſs, that " without them," or, which
s the ſame, without the love of GOD poured into the heart
y the Holy Ghoſt, " whoſoever liveth, is counted dead be-
ore him." But, if we will believe our Author, charity ſig-
pifies little more than the outward eſtabliſhment of the chriſ-
ian church, and conſequently, that the Apoſtle means no
more in this chapter than to ſhew us, " That prophecies,
" myſteries, knowledge," (*i. e.* according to this writer, all
ſupernatural knowledge) " were to ceaſe when chriſtianity
" arrived to a perfect eſtabliſhment." Page 82.—Nay,
ſcorning to tread in the ſteps of *Whitby*, *Hammond*, *Burkit*,
and every conſiſtent ſpiritual expoſitor of holy writ, our new
commentator, out of his paradoxical genius, labours to prove,
that when the great Apoſtle aſſerts, that " charity never fails,"
and therefore hath the preference over faith and hope, he
means nothing leſs than to aſſert its eternal duration, and that
conſequently his true meaning hath hitherto eſcaped every un-
wary reader but himſelf, pages 75, 6, 7. Conſcious, no
doubt, of this ſingularity, and juſtly aware of its needing
ſome apology, he very properly adds, page 82. that ſuch an
uncommon interpretation " inſtructs the unwary reader, with
" what caution and application he ſhould come to the ſtudy
" of that profound reaſoning with which all St. *Paul's*
" epiſtles abound." And may I not, at leaſt with as great
propriety ſubjoin, that this may alſo inſtruct every unwary rea-
der, with what caution he ſhould come to the ſtudy of that
profound reaſoning with which this treatiſe abounds? ſo very
profound, that I believe it exceeds the powers of humanity to

fathom its depths, ſo far as to draw out of it any true, conſiſtent interpretation of the Apoſtle's reaſoning on this chapter at all.

I might here add, my dear friend, ſome other ſpecimens of our Author's manner of explaining ſcripture, by his fine human reaſon: for inſtance, 'Keeping ourſelves unſpotted from the world, he ſays, page 157, ſignifies only our uſing the means of grace.' And again, when the Apoſtle informs us, *Epheſ.* v. 9. "that the fruit of the Spirit is in all goodneſs, righteouſneſs, and truth," he tells us, that "truth refers to "chriſtian doctrine, goodneſs to chriſtian practice, and by "righteouſneſs is meant, the conduct of the whole to parti-"culars, and conſiſts in that equal gentleneſs of government, "where church-authority is made to coincide with the "private rights of conſcience; and this refers to chriſtian "diſcipline *;" with ſeveral ſuch like inſtances, which even the moſt unwary reader, without much ſtudy or application, may meet with, ſcattered up and down this Author's performance; but this would be too great a digreſſion. Indeed I ſhould not have dwelt ſo long even upon this extraordinary interpretation of the thirteenth chapter of the firſt epiſtle to the *Corinthians*, had not the writer himſelf called it, *this deciſive paſſage*, and given it as his opinion, page 76, "That this is "the only expreſs declaration recorded in ſcripture, to prove, "that all ſupernatural knowledge or divine influence was "to ceaſe, when chriſtianity was perfectly eſtabliſhed, or the "world arrived at a perfect chriſtian ſtate." But every day's experience, nay this Author's very book, proving beyond a doubt, that chriſtianity is not as yet thus perfectly eſtabliſhed; we may yet, according to his own principles, expect divine manifeſtations of grace and knowledge, and ſpiritual aids under ſpiritual diſtreſſes, without juſtly incurring the imputation either of ſuperſtition or fanaticiſm.

But to proceed. However profound and unintelligible our Author's comments may be, yet, when he comes to ſhew the reaſonableneſs and fitneſs of an abatement or total withdraw-

* How much more pertinent is Mr. *Clark*'s interpretation? According to him, "Goodneſs is an inclination to do good to others, truth is freedom from hypocriſy and diſſimulation, righteouſneſs is juſt dealing." *Epheſ.* v. 9.

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ing of divine influence in theſe laſt days, (but woe to the chriſtian world if he ſucceeds in his unhallowed attempt!) he ſpeaks intelligibly enough. "On the Spirit's firſt deſcent "upon the Apoſtles, he found their minds rude and uninformed, ſtrangers to all celeſtial knowledge, prejudiced in "favour of a carnal law, and utterly averſe to the dictates of "the everlaſting goſpel. The minds of theſe he illuminated, "and, by degrees, led into all truths neceſſary for the profeſſors of the faith to know, or for the propagators of it to "teach."—True.—"Secondly, the nature and genius of "the goſpel were ſo averſe to all the religious inſtitutions of "the world, that the whole ſtrength of human prejudices "was ſet in oppoſition to it. To overcome the obſtinacy and "violence of thoſe prejudices, nothing leſs than the power "of the Holy One was ſufficient."—Good.—"And, thirdly "and laſtly, There was a time when the powers of this world "were combined together for its deſtruction. At ſuch a period, nothing but ſuperior aid from above, could ſupport "humanity in ſuſtaining ſo great a conflict as that which the "holy martyrs encountered with joy and rapture, the horrors "of death and torment."—Excellent.—But what follows?—According to our Author,

Tempora mutantur, nos et mutamur in illis.

"But now," (a dreadful *but* it is!) the profeſſion of chriſtianity is attended with eaſe and honour;" and we are now, it ſeems, ſo far from being "rude and uninformed, and utterly averſe to the dictates of the everlaſting goſpel, that "whatever there may be of prejudice, it draws another way. "Conſequently, a rule of faith being now eſtabliſhed, the "conviction which the weight of human teſtimony, and the "concluſions of human reaſon afford us of its truth, are "abundantly ſufficient to ſupport us in our religious perſeverance; and therefore it muſt certainly be a great mark of "fanaticiſm, to expect ſuch divine communications, as "though no ſuch rule of faith was eſtabliſhed; and alſo as "highly preſumptuous or fanatical to imagine, that rule to "be ſo obſcure, as to need the further aſſiſtance of the Holy "Spirit to explain his own meaning." Pages 85, 86, 87, 88. This, you will ſay, my dear friend, is going pretty far; and

indeed, ſuppoſing matters to be as this writer repreſents them, I do not ſee what great need we have of any eſtabliſhed rule at all, at leaſt in reſpect to practice, ſince corrupt nature is abundantly ſufficient of itſelf, to help us to perſevere in a religion attended with eaſe and honour. And I verily believe, that the Deiſts throw aſide this rule of faith entirely, not barely on account of a deficiency in argument to ſupport its authenticity, but becauſe, they daily ſee ſo many who profeſs to hold this eſtabliſhed, ſelf-denying rule of faith with their lips, perſevering all their lives long in nothing elſe but an endleſs and inſatiable purſuit after worldly eaſe and honour. But what a total ignorance of human nature, and of the true, unalterable genius of the everlaſting goſpel, doth our Author's arguing diſcover? For ſuppoſing, my dear friend, that this, or any other writer ſhould undertake to prove, that the ancient *Greeks* and *Romans* were born with ſickly, diſordered, and crazy bodies, but that we, in modern days, being made of a firmer mould, and being bleſſed with the eſtabliſhed rules of *Galen* and *Hippocrates*, need now no further aſſiſtance from any preſent phyſician, either to explain or apply thoſe rules to our preſent ails and corporeal diſtreſſes; though we could not, without the help of ſome linguiſt ſuperior to ourſelves, ſo much as underſtand the language in which thoſe authors wrote. Suppoſing, I ſay, any one was to take it into his head to write in this manner, would he not be juſtly deemed a dreaming enthuſiaſt or real fanatic? And yet this would be juſt as rational as to inſinuate, with our Author, that we who are born in theſe laſt days, have leſs depravity in our natures, leſs enmity to, and leſs prejudice againſt the LORD JESUS CHRIST, and leſs need of the divine teachings of the Bleſſed Spirit to help us to underſtand the true ſpiritual meaning of the holy ſcriptures, than thoſe who were born in the firſt ages of the goſpel. For as it was formerly, ſo it is now, the natural man diſcerneth not the things of the Spirit: and why? "Becauſe they can only be ſpiritually diſcerned." But when is it that we muſt believe this Author? For, p. 73, he talks of "ſome of the firſt chriſtians, who were in the "happy circumſtance of being found innocent, when they "were led into the practice of all virtue by the Holy Spirit." And what occaſion for that, if found innocent? But how

innocent

innocent did the Holy Spirit find them? Doubtleſs, juſt as innocent as it finds us, "Conceived and born in ſin." Having in our fleſh, our depraved nature, no good thing; bringing into the world with us a corruption, which renders us liable to GOD's wrath and eternal damnation; with a carnal mind, which is enmity againſt GOD, and a heart, the thoughts and imaginations of which, are declared to be only evil, and that continually; and whoſe native and habitual language, though born and educated under a chriſtian diſpenſation, is identically the ſame as that of the *Jews*, "We will not have the LORD JESUS to reign over us." This, and this alone, my dear friend, is all the innocence that every man, naturally the offſpring of *Adam*, whether born in the antideluvian, patriarchal, moſaic, apoſtolic, or preſent age, can boaſt of. And if this be matter of fact, (and who that knows himſelf can deny it?) it is ſo far from being ſuperſtitious or fanatical to aſſert the abſolute neceſſity of a divine influence, or a power ſuperior to that of humanity; that it is a moſt irrefragable argument for its continuance without the leaſt abatement, or withdrawing whatſoever. Daily experience proves, that without ſuch a power, our underſtandings cannot be enlightened, our wills ſubdued, our prejudices and enmity overcome, our affections turned into a proper channel, or, in ſhort, any one individual of the apoſtate fallen race of *Adam* be ſaved. And if ſo, what becomes of our Author's arguments, to ſhew the fitneſs of an abatement or total withdrawing of divine influence in theſe goſpel days? Might he not with as great conſiſtency, have undertaken to ſhew, the fitneſs of an abatement or total withdrawing of the irradiating light and genial warmth of the natural ſun? For, as the earth on which we tread, ſtands as much in need now of the abiding influence of the genial rays of that great luminary, in order to produce, keep up, and complete the vegetative life in graſs, fruits, plants, and flowers, as it did in any preceding age of the world; ſo our earthly hearts do now, and always will ſtand in as much need of the quickening, enlivening, transforming influences of the Spirit of JESUS CHRIST, that glorious ſun of righteouſneſs, as the hearts of the firſt apoſtles: if not to make us preachers, yet to make us chriſtians, by beginning, carrying on, and compleating that holineſs in the heart and life of every believer in

every age, without which no man living ſhall ſee the LORD. And the ſcriptures are ſo far from encouraging us to plead for a diminution of divine influence in theſe laſt days of the goſpel, becauſe an *external rule of faith* is thereby eſtabliſhed, that on the contrary, we are encouraged by this very eſtabliſhed rule to expect, hope, long, and pray for larger and more extenſive ſhowers of divine influence than any former age hath ever yet experienced. For, are we not therein taught to pray, "That we may be filled with all the fulneſs of GOD," and to wait for a glorious epocha, "When the earth ſhall be filled with the knowledge of the LORD, as the waters cover the ſeas?" Do not all the ſaints on earth, and all the ſpirits of juſt men made perfect in heaven; nay, all the angels and archangels about the throne of the Moſt High GOD, night and day, join in this united cry, LORD JESUS, thus let thy kingdom come!

But, by this time, my dear friend, I imagine you would be glad to know againſt whom theſe *bruta fulmina*, this unſcriptural artillery is levelled. Our Author ſhall inform you: "All modern pretenders to divine influence in general;" and you may be aſſured "the *poor Methodiſts* (thoſe ſcourges and eye-ſores of formal, ſelf-righteous, letter-learned profeſſors) in particular." To expoſe, and ſet theſe off in a ridiculous light, (a method that *Julian*, after all his various tortures, found moſt effectual) this writer runs from *Dan* to *Beerſheba*; gives us quotation upon quotation out of the Rev. Mr. *John Weſley*'s Journals; and to uſe his own ſimile upon another occaſion, by a kind of *Egyptian* huſbandry, draws together whole droves of obſcene animals, of his own formation, who ruſh in furiouſly, and then trample the Journals, and this ſect, already every-where ſpoken againſt, under their feet. In reading this part of his work, I could not help thinking of the Papiſts dreſſing *John Huſs* in a cap of painted devils, before they delivered him up to the ſecular arm. For our Author calls the Rev. Mr. *John Weſley*, "Paltry mimick, ſpiritual empiric, "ſpiritual martialiſt, meek apoſtle, new adventurer." The Methodiſts, according to him, are "modern apoſtles, the "ſaints, new miſſionaries, illuminated doctors, this ſect of "fanatics. Methodiſm itſelf is modern ſaintſhip. Mr. *Law* "begat it, and Count *Linzendorff* rocked the cradle; and the devil

devil himſelf is man-midwife to their new birth." And yet this is the man, my dear friend, who in his preface to this very book, lays it down, as an invariable maxim, "That "truth is never ſo groſsly injured, or its advocates ſo diſho-"noured, as when they employ the fooliſh arts of ſophiſtry, "buffoonery, and perſonal abuſe in its defence." By thy own pen thou ſhalt be tried, thou hapleſs, miſtaken advocate of the chriſtian cauſe. Nay, not content with dreſſing up this meek apoſtle, this ſpiritual empiric, theſe new miſſionaries, in bear-ſkins, in order to throw them out to be bated by an ill-natured world, he proceeds to rake up the very aſhes of the dead; and, like the Witch of *Endor*, as far as in him lies, attempts to bring up and diſquiet the ghoſts of one of the moſt venerable ſets of men that ever lived upon the earth; I mean the *good old Puritans*: "For theſe, (ſays our Author) who "now go under the name of Methodiſts, in the days of our "fore-fathers, under the firm reign of Queen *Elizabeth*, were "called Preciſians; but then, as a precious metal which had "undergone its trial in the fire, and left all its droſs, the ſect, "with great propriety, changed its name," (a very likely "thing, to give themſelves a nick-game, indeed) from Pre-"ciſian to Puritan. Then, in the weak and diſtracted times "of *Charles the Firſt*, it ventured to throw off the maſk, and "under the new name of Independant, became the chief "agent of all the dreadful diſorders which terminated that "unhappy reign." So that according to this Author's heraldic, genealogical fiction, "Methodiſm is the younger daughter "to Independancy, and now a Methodiſt is an apoſtolic In-"dependant;" (GOD grant he may always deſerve ſuch a glorious appellation) "But an Independant was then a *Ma-"hometan* Methodiſt." Pages 142, 143, 144. What! an Independant a *Mahometan* Methodiſt? What! the learned Dr. *Owen*, the great Dr. *Goodwin*, the amiable Mr. *Howe*, and thoſe glorious worthies who firſt planted the *New-England* churches, *Mahometan* Methodiſts! Would to GOD, that not only this writer, but all who now profeſs to preach CHRIST in this land, were not only almoſt, but altogether ſuch *Mahometan* Methodiſts, in reſpect to the doctrine of divine influence, as they were! For I will venture to affirm, that if it had not been for ſuch *Mahometan* Methodiſts, and

their ſucceſſors, the free-grace diſſenters, we ſhould ſome years ago, have been in danger of ſinking into Mahometan Methodiſm indeed; I mean, into a chriſtianity deſtitute of any divine influence manifeſting itſelf in grace and knowledge, and void of any ſpiritual aid in ſpiritual diſtreſſes. But from ſuch a chriſtianity, good LORD deliver this happy land! The deſign our author had in view in drawing ſuch a parallel, is eaſily ſeen through. Doubtleſs, to expoſe the preſent Methodiſts to the jealouſy of the civil government. For, ſays he, p. 142, "We ſee methodiſm at preſent under a well eſta-"bliſhed government, where it is obliged to wear a leſs au-"dacious look. To know its true character, we ſhould ſee "it in all its fortunes." And doth this writer then, in order to gratify a ſinful curioſity of ſeeing methodiſm in all its fortunes, deſire to have the pleaſure of ſeeing the weak and diſtracted times of *Charles* the firſt brought back again! Or dares he inſinuate, that becauſe, as he immediately adds, our country hath been productive of every ſtrange thing, "that "we are in the leaſt danger now of any ſuch diſtracting turn, "ſince we have a King upon the throne, who in his firſt moſt "gracious ſpeech to both houſes of parliament, declared, he "would preſerve the act of toleration inviolable? And that "being the caſe, bleſſed be GOD, we are in no danger of any "return of ſuch weak and diſtracted times, either from the "apoſtolic independants, Mahometan Methodiſts, or any "religious ſect or party whatſoever." My dear friend, "if "this is not gibetting up names with unregenerate malice, to "everlaſting infamy," I know not what is. But it happens in this, as in ſimilar caſes, whilſt men are thus buſy in gibbeting up the names of others, they unwittingly, like *Haman*, when preparing a gallows for that apoſtolic Independent, that Mahometan Methodiſt, *Mordecai*, all the while are only erecting a gibbet for their own.

But, methinks, I ſee you now begin to be impatient to know, (and indeed I have neither inclination nor leiſure at preſent to purſue our author any further) who this can be that takes ſuch gigantic ſtrides? I aſſure you, he is a *perfect Goliah* in the retinue of human learning.——Will you gueſs?—Perhaps Dr. *T*——*r* of *Norwich*;—no—he is dead. Certainly not a churchman? Yes; a member, a miniſter, a dignitary, a biſhop of the church

church of *England*;—and, to keep you no longer in ſuſpence, it is no leſs a man than Dr. *Warburton*, the author of "The "Divine Legation of *Moſes*," and now *William Lord Biſhop of Glouceſter*. I know you are ready to ſay, "Tell it not in "*Gath*, publiſh it not in the ſtreets of *Aſcalon*." But, my dear friend, what can be done? His Lordſhip hath publiſhed it himſelf: nay, his book hath juſt gone through a ſecond impreſſion; and that you may ſee and judge for yourſelf, whether I have wronged his Lordſhip or not, (as it is not very weighty) I have ſent you the book itſelf. Upon the peruſal, I am perſuaded you will at leaſt be thus far of my opinion, that however *decus et tutamen* is always the motto engraven upon a *biſhop's mitre*, it is not always moſt certain, though his Lordſhip ſays it is, p. 202, that they are written in every *prelate's breaſt?* And how can this prelate in particular, be ſaid to be the *ornament* and *ſafeguard* of the Church of *England?* when his principles are as directly contrary to the offices of that church, over which he is by divine permiſſion made overſeer, as light is contrary to darkneſs. You know, my dear friend, what our miniſters are taught to ſay when they baptize: "I beſeech you to call upon GOD the Father, "through our LORD JESUS CHRIST, that of his bounteous "goodneſs he will grant to this child that thing which by "nature he cannot have." But what ſays his Lordſhip? "All influence exceeding the *power of humanity*, is miracu-"lous, and therefore to abate or be totally withdrawn, now "the church is perfectly eſtabliſhed." What ſay they when they catechiſe? "My good child, know this, that thou art "not able to do theſe things of thyſelf, nor to walk in the "commands of GOD, and to ſerve him without *his ſpecial* "*grace*." But what ſays his Lordſhip? "A rule of faith be-"ing now eſtabliſhed, the conviction which the weight of "*human teſtimony*, and the concluſions of *human reaſon* afford, "are abundantly ſufficient to ſupport us in our religious per-"ſeverance." What ſays his Lordſhip himſelf, when he confirms children thus catechiſed? "Strengthen them, we "beſeech thee, O LORD, with the Holy Ghoſt, the Com-"forter, and daily increaſe in them thy manifold gifts of "grace, the ſpirit of wiſdom and underſtanding, the ſpirit "of counſel and ghoſtly ſtrength." But what ſays his Lordſhip,

ſhip, when he ſpeaks his own ſentiments? "All aids in ſpi-
"ritual diſtreſſes, as well as thoſe which adminiſtered help in
"corporeal diſeaſes, are now abated or totally withdrawn."
What ſays his Lordſhip when he ordains? "Doſt thou truſt
"that thou art inwardly moved by the Holy Ghoſt? then,
"receive thou the Holy Ghoſt."

Come, Holy Ghoſt, our ſouls inſpire,
And lighten with celeſtial fire:
Thou the anointing Spirit art,
Who doſt thy ſeven-fold gifts impart.
Thy bleſſed unction from above,
Is comfort, life, and power of love;
Enable with perpetual light,
The dulneſs of our blinded ſight.

What ſays his Lordſhip when pronouncing the bleſſing?
"The peace of GOD, which paſſeth all underſtanding, keep
"your hearts and minds in the knowledge and love of GOD."
But what ſays his Lordſhip when retired to his ſtudy? "All
"ſupernatural influence, manifeſting itſelf in grace and know-
"ledge, is miraculous, and therefore to ceaſe under a perfect
"eſtabliſhment."—What ſays?—But I check myſelf; for the time would fail me, was I to urge all thoſe quotations that might be produced out of the articles, homilies, and public offices, to confront and invalidate the whole tenor and foundation of his Lordſhip's performance. But how it is conſiſtent with that wiſdom which is from above, (and by which his Lordſhip attempts to arraign, try, and condemn the Reverend Mr. *John Weſley*) to ſubſcribe to, and make uſe of public offices, in the church, and then as publicly deny and contradict them in the preſs, I leave to his Lordſhip's more calm and deliberate conſideration. Sure I am, if weighed in the ſame balance, his Lordſhip would be found equally wanting, at leaſt. Indeed, during the whole trial, I could ſcarcely refrain breaking out into the language of the eunuch of Queen *Candace*, to *Philip* the evangeliſt, "Speaketh the prophet this of himſelf, or of ſome other "man?" I hope, my dear friend, you know me better than to ſuſpect I thus retort upon his Lordſhip, in order to throw duſt in your eyes to prevent your ſeeing what his Lordſhip may

may juſtly except againſt, in the conduct of the Methodiſts in general, or in the journals of the Reverend Mr. *John Weſley* in particular. Whatever that indefatigable labourer may think of his, you know I have long ſince publicly acknowledged, that there were, and doubtleſs, though now ſent forth in a more correct attire, there are yet, many *exceptionable paſſages* in my journals. And I hope it will be one of the conſtant employments of my declining years, to humble myſelf daily before the Moſt High GOD, for the innumerable mixtures of corruption which have blended themſelves with my feeble, but, I truſt, ſincere endeavours, whether from the preſs or pulpit, to promote the Redeemer's glory, and the eternal welfare of precious and immortal ſouls. And, I aſſure you, that if his Lordſhip had contented himſelf with pointing out, or even ridiculing any ſuch blemiſhes or imprudencies, or yet ſtill more important miſtakes, in my own, or any of the Methodiſts conduct or performances, I ſhould have ſtood intirely ſilent. But when I obſerved his Lordſhip, through almoſt his whole book, not only wantonly throwing about the arrows and firebrands of ſcurrility, buffoonery, and perſonal abuſe, but, at the ſame time, on account of ſome unguarded expreſſions and indiſcretions of a particular ſet of honeſt, though fallible, men, taking occaſion to wound, vilify, and totally deny the all-powerful, ſtanding operations of the Bleſſed Spirit, by which alone, his Lordſhip or any other man living can be ſanctified and ſealed to the day of eternal redemption, I muſt own that I was conſtrained to vent myſelf to you, as a dear, and intimate friend, in the manner I have done. Make what uſe of it you pleaſe; perhaps hereafter I may trouble you with ſome further remarks.

At preſent, you know I am on the road to *Scotland*, in order to embark for *America*. And therefore I would now only obſerve to you further, that the unguarded unwary method made uſe of by his Lordſhip to ſtop, will rather ſerve to increaſe and eſtabliſh, what he is pleaſed to term a ſect of fanatics. The more judicious Biſhop *Burnet*, (as I heard an acute advocate once obſerve,) in the general aſſembly of the Church of *Scotland*, preſcribed a much better (and indeed the only effectual and truly apoſtolic) way to ſtop the progreſs of the puritan miniſters, when complained againſt by ſome of the

A

RECOMMENDATORY PREFACE to the Works of Mr. JOHN BUNYAN.

Chriſtian Reader,

IF ſuch thou art in reality, or if only a bare outward profeſſor, thou needeſt not be informed, that the all-gracious *Emmanuel*, in the days of his fleſh, after he had given us a glorious diſplay of the divine ſovereignty in diſpenſing the everlaſting goſpel, broke forth into theſe emphatic words; "I thank thee, Holy Father, LORD of heaven and earth, "that thou haſt hid theſe things from the wiſe and prudent, "and haſt revealed them unto babes. Even ſo, Father, "for ſo it ſeemed good in thy ſight." Agreeable to this, ſays the great Apoſtle of the *Gentiles*, "GOD hath choſen "the fooliſh things of this world to confound the wiſe: and "GOD hath choſen the weak things of the world, to con- "found the things which are mighty; and baſe things of the "world, and things which are deſpiſed hath GOD choſen, "yea, and things that are not, to bring to nought things "that are." And why? That no fleſh ſhould glory in his preſence.

Perhaps, next to the firſt publiſhers of the goſpel of the bleſſed GOD, theſe ſayings were never more ſtrongly exemplified in any ſingle individual (at leaſt in this, or the laſt century) than in the converſion, miniſtry and writings of that eminent ſervant of JESUS CHRIST, Mr. *John Bunyan*, who was of the meaneſt occupation, and a notorious ſabbath-breaker, drunkard, ſwearer, blaſphemer, &c. by habitual practice: And yet, through rich, free, ſovereign, diſtinguiſh-

ing grace, he was choſen, called, and afterwards formed, by the all-powerful operations of the Holy Ghoſt, to be a ſcribe ready inſtructed to the kingdom of GOD. The two volumes of his works formerly publiſhed; with the great ſucceſs that attended them in pulling down Satan's ſtrong-holds in ſinners hearts, when ſent forth in ſmall detached parties, are pregnant proofs of this. Some of them have gone through a great variety of editions. His *Pilgrims Progreſs* in particular, hath been tranſlated into various languages, and to this day is read with the greateſt pleaſure, not only by the truly ſerious, of divers religious perſuaſions, but likewiſe by thoſe, to whom pleaſure is the end of reading. Surely it is an original, and we may ſay of it, to uſe the words of the great Doctor *Goodwin* in his preface to the epiſtle to the *Epheſians*, that it ſmells of the priſon. It was written when the author was confined in *Bedford-goal*. And miniſters never write or preach ſo well as when under the croſs: the ſpirit of CHRIST and of glory then reſts upon them.

It was this, no doubt, that made the *Puritans* of the laſt century ſuch burning and ſhining lights. When caſt out by the black *Bartholomew-act*, and driven from their reſpective charges to preach in barns and fields, in the highways and hedges, they in an eſpecial manner wrote and preached as men having authority. Though dead, by their writings they yet ſpeak: a peculiar unction attends them to this very hour; and for theſe thirty years paſt I have remarked, that the more, true and vital religion hath revived either at home or abroad, the more the good old puritanical writings, or the authors of a like ſtamp who lived and died in communion of the church of *England*, have been called for. Among theſe may be juſtly reckoned thoſe great luminaries, Biſhop *Jewel*, *Uſher*, *Andrews*, *Hall*, *Reynolds*, *Hopkins*, *Wilkins*, *Edwards*, who, notwithſtanding a difference of judgment in reſpect to outward church-government, all agreed (as their printed works manifeſtly evince) in aſſerting and defending the grand eſſential truths for which the Puritans, though matters of an inferior nature were urged as a pretext, chiefly ſuffered, and were ejected. The impartial Doctor *Hodges* therefore (late provoſt of *Oriel College* in *Oxford*) in his elaborate treatiſe intitled

titled *Elihu*, hath done himſelf honour in ſaying, that "the "old Puritans and Preſbyterians in general, till a diviſion "happened lately among them, deſerve praiſe for their ſteady "and firm adherence to the principal and fundamental doc-"trines of chriſtianity." Their works ſtill praiſe them in the gates; and without pretending to a ſpirit of prophecy, we may venture to affirm, that they will live and flouriſh, when more modern performances, of a contrary caſt, notwithſtanding their gaudy and tinſelled trappings, will languiſh and die in the eſteem of thoſe, whoſe underſtandings are opened to diſcern what comes neareſt to the ſcripture ſtandard.

This conſideration, hath induced me to preface the preſent large and elegant edition of the Reverend Mr. *John Bunyan's* works; which, with the unparalleled commentary of the good Mr. *Matthew Henry*, the pious and practical writings of the excellent Mr. *Flavel*, and the critical and judicious commentaries and tracts of the accurate Doctor *Owen*, I hear are enquired after, and bought up, more and more every day. The laſt forementioned worthy, though himſelf ſo great a ſcholar, and for ſome time chancellor of one of our moſt famous univerſities, as I have been credibly informed, attended on the ſermons, and countenanced the miniſterial labours of our Reverend author; when, by reaſon of his being unſkilled in the learned languages, and a few differences in leſſer matters (as will always be the caſe in this mixed ſtate of things) he was lightly eſteemed by ſome of leſs enlarged ſentiments. But this, I muſt own, more particularly endears Mr. *Bunyan* to my heart; he was of a catholic ſpirit, the want of *water adult baptiſm* with this man of GOD, was no bar to outward chriſtian communion. And I am perſuaded, that if, like him, we were more deeply and experimentally baptized into the benign and gracious influences of the bleſſed Spirit, we ſhould be leſs baptized into the waters of ſtrife, about circumſtantials and non-eſſentials. For being thereby rooted and grounded in the love of GOD, we ſhould neceſſarily be conſtrained to think, and let think, bear with and forbear one another in love; and without ſaying "I am of *Paul*, *Apollos*, or *Cephas*," have but one grand, laudable, diſintereſted ſtrife, namely, who ſhould live, preach and exalt the ever-loving, alto-

gether lovely JESUS moſt. That theſe volumes may be bleſt to beget, promote and increaſe ſuch divine fruits of real and undefiled religion in the hearts, lips and lives of readers, of all ranks and denominations, is the earneſt prayer of,

Chriſtian reader,

Thy ſoul's well-wiſher in our common LORD,

GEORGE WHITEFIELD.

London, Jan. 3, 1767.

A

LETTER

TO THE

Reverend Dr. DURELL,

VICE-CHANCELLOR of the Univerſity of OXFORD.

OCCASIONED BY

A late EXPULSION of SIX STUDENTS from EDMUND-HALL.

Yea, and why even of yourſelves judge ye not what is right? Luke xii. 57.

Judge righteous judgment. John vii. 24.

A LETTER TO THE Reverend Dr. DURELL.

Reverend Sir, *London, April* 12, 1768.

YOU being a Maſter of *Iſrael*, and placed at the head of one of the moſt renowned ſeats of learning in the world, need not be informed, that the miſſion of the Holy Ghoſt is the one grand promiſe of the new, as the coming of JESUS CHRIST was the great promiſe of the Old Teſtament diſpenſation. "I will pray the Father, (ſays our bleſſed LORD to his almoſt diſconſolate Diſciples) and he ſhall give you another Comforter." And again, "It is expedient for you, that I go away; for if I go not away, the Comforter will not come unto you; but if I depart (it being the purchaſe of his all-atoning blood, and deſigned to be the immediate fruit and proof of the reality of his reſurrection, and ſubſequent aſcenſion into heaven) I will ſend him unto you." And that they might know, that this Comforter was not to be confined to, or monopolized by them, but was to be of ſtanding general uſe, he immediately gives them intimations of the deſign and nature of his office; and therefore adds, "and when he is come, he will convince the world of ſin, and of righteouſneſs, and of judgment."

A ſtrange, and till then unheard of, promiſe, this! Such as a *Confucius*, *Zoroaſter*, or any other fictitious uninſpired prophet or lawgiver never dreamt of. A promiſe, which none but one, who was GOD over all, could dare to make; a pro-

promiſe, which none but one, who was GOD over all, could poſſibly fulfil.

Agreeable to this promiſe, he having aſcended up on high led captivity captive, and received this gift for men, the divine Paraclete, this Holy Ghoſt, "on the day of Pentecoſt, came down from heaven like a ruſhing mighty wind; and there appeared cloven tongues, like as of fire, and ſat upon each of the Apoſtles." The effects were immediate and viſible; poor, illiterate fiſhermen, inſtantaneouſly commenced ſcholars, preachers, orators. And well they might; for, being filled with the Holy Ghoſt, as the Spirit gave them utterance, they began to ſpeak with other tongues the wonderful things of GOD.

But what was all this divine apparatus, this divine preaching, this divine oratory intended for? The following verſe inform us: the hearers of thoſe wonderful things, the ſpectators of this tranſcendently amazing ſcene, "were pricked to the heart, and were made to cry out, Men and brethren what ſhall we do? And the ſame day were added to this infant church about three thouſand ſouls." Here were proofs, ſubſtantial, inconteſtable proofs, of the reality of the reſurrection and aſcenſion, and likewiſe of the efficacy of the all-powerful interceſſion of their once crucified, but now exalted LORD not only ſubſtantial and inconteſtable, but at the ſame time entirely ſuitable to the nature of his miſſion, who in the days of his fleſh, by his doctrines and miracles declared, that his only deſign in coming into our world, was to ſave ſinners.

Upon this rock, namely, "an experimental manifeſtation and application of his divinity to the renewed heart," (which fleſh and blood, human reaſon, vain philoſophy, moral ſuaſion or any, or all barely external evidence whatſoever, cannot reveal) hath he built, doth he now build, and will continue to build his church; and therefore it is, that the gates, neither the power nor policy of hell, ſhall ever be able to prevail againſt it. By the influence of this almighty Agent, hath he promiſed to be with his miniſters and people, even to the end of the world. And agreeable to this, hath taught us daily to pray, that his kingdom may come; which being to be begun carried on and completed, by one continued emanation of divine influence communicated to believers in the uſe of all appointed

appointed means, can alone enable us to do GOD's will on earth, with any degree of that unanimity, chearfulneſs, univerſality and perſeverance, as it is done by the holy Angels above. And as this is the daily united prayer of the whole catholic church, however diſtreſſed or diſperſed, and however varying as to circumſtantials and non-eſſentials, over the whole earth; it followeth, that every addition of any individual monument of divine mercy, out of every nation, language, or tongue, muſt be looked upon in part, as an anſwer to the daily prayer of every individual believer under heaven.

Hence, no doubt, it is, that as the angels are ſent forth to be miniſtring ſpirits, to miniſter to thoſe who ſhall be heirs of ſalvation, that there is ſaid to be "joy in heaven over every ſinner that repenteth." And as there is joy in heaven, ſo in proportion as men riſe into the nature of angels, will there be joy alſo upon the ſame account amongſt good men on earth. Accordingly, the lively oracles inform us, that "when the Apoſtles and Brethren which were in *Judea* heard that the *Gentiles* alſo had received the word of GOD, they glorified him, ſaying, then hath GOD alſo to the *Gentiles* granted repentance unto life."

And conformably to this, we are told, that "when *Barnabas* came to *Antioch*, and ſaw the grace of GOD, he was glad." And why? Becauſe he was a good man, and full of the Holy Ghoſt and of faith. And as the ſame cauſe will always be productive of the ſame effect, perſons endued with the ſame benign and godlike diſpoſition with this good man, will always be glad when they ſee or hear of any ſcriptural marks, or practical evidences of true and undefiled religion, wrought in, or appearing upon any ſubject of divine grace whatſoever. And this joy muſt neceſſarily riſe, in proportion as ſuch ſubjects, either by their abilities, or circumſtances, and ſituation in life, promiſe more important and extenſive uſefulneſs in the world and church of GOD.

No wonder therefore, reverend Sir, that it hath gladdened the hearts of many, and afforded matter of uncommon joy and thankſgiving to the Father of mercies and GOD of all conſolation, to hear, that for ſome time paſt there hath been a more than common religious concern and zeal for promoting their own and others ſalvation, among ſome of the *ſons of the Prophets*,

Prophets. What a pleaſing proſpect hath hereby been opened of a future bleſſing to the riſing generation! A bleſſing, which we well hoped, would be not leſs ſalutary and beneficial to the moral, than the new cruſe of ſalt was to part of the natural world, which the Prophet *Eliſha*, when complaint was made that the water was naught and the ground barren, caſt into the ſpring of waters, with a "thus ſaith the LORD, there ſhall not be from thence, any more dearth or barren land: ſo the waters were healed unto this day."

But alas! how is this general joy damped, and the pleaſing proſpect almoſt totally eclipſed, by a late melancholy ſcene exhibited in that very place, from whence, as from a fountain, many of their preachers frequently and expreſly pray, that pure ſtreams may for ever flow, to water the city of the living GOD? You need not be told, reverend Sir, what place I mean: it was the famous univerſity of *Oxford*. Nor need I mention the ſcene exhibited; it was a tribunal, a viſitatorial tribunal, erected in *Edmund-Hall*; ſix pious ſtudents, who promiſed to be the ſalt of the earth, and lights of the world, entire friends to the doctrines and liturgy of our church, by a citation previouſly fixed upon the college door, were ſummoned to appear before this tribunal. They did appear; and, as ſome were pleaſed to term it, were tried, convicted, and to cloſe the ſcene, in the chapel of the ſame hall, conſecrated and ſet apart for nobler purpoſes, had the ſentence of expulſion publicly read and pronounced againſt them.

So ſevere a ſentence, in an age when almoſt every kind of proper diſcipline is held with ſo lax a rein, hath naturally excited a curioſity in all that have heard of it, to inquire, of what notable crime theſe delinquents may have been guilty, to deſerve ſuch uncommonly rigorous treatment. But how will their curioſity be turned into indignation, when they are told, that they were thus rigorouſly handled for doing no evil at all, and that "no fault could be found in them, ſave in the law of their GOD?"

It is true indeed, one article of impeachment was, "that ſome of them were of trades before they entered into the univerſity." But what evil or crime worthy of expulſion can there be in that? To be called from any, though the meaneſt mechanic employ, to the ſtudy of the liberal arts, where a natural

natural genius hath been given, was never yet looked upon as a reproach to, or diminution of, any great and public character whatſoever. *Profane hiſtory* affords us a variety of examples of the greateſt heroes, who have been fetched even from the plough, to command armies, and who performed the greateſt exploits for their country's good. And if we examine *ſacred hiſtory*, we ſhall find, that even *David*, after he was anointed king, looked back with ſweet complacence to the rock from whence he was hewn, and is not aſhamed to leave it upon record, that "GOD took him away from the ſheep-folds, as he was following the ewes great with young ones;" and as though he loved to repeat it, "he took him, (ſays he) that he might feed *Jacob* his people, and *Iſrael* his inheritance."

But why ſpeak I of *David?* When JESUS of *Nazareth*, *David*'s LORD, and *David*'s King, had for his reputed father a carpenter, and in all probability, as it was a common proverb among the *Jews*, that "he who did not teach his ſon a trade, taught him to be a thief;" he worked at the trade of a carpenter himſelf? For this, indeed, he was reproached and maligned; "Is not this, ſaid they, the carpenter's ſon? Nay, is not this the carpenter?" But who were thoſe maligners? The greateſt enemies to the power of godlineſs which the world ever ſaw, the Scribes and Phariſees; that "generation of vipers," as *John the Baptiſt* calls them, who upon every occaſion were ſpitting out their venom, and ſhooting forth their arrows, even bitter words, againſt that Son of man, even that Son of GOD, who, to diſplay his ſovereignty, and confound the wiſdom of the worldly wiſe, choſe poor fiſhermen to be his Apoſtles; and whoſe chief of the Apoſtles, though bred up at the feet of *Gamaliel*, both before and after his call to the apoſtleſhip, laboured with his own hands, and worked at the trade of a tent-maker.

If from ſuch exalted and more diſtant, we deſcend to more modern and inferior characters, we ſhall find, that very late, not to ſay our preſent times, furniſh us with inſtances of ſome, even of our *dignitaries*, who have been called from trades that tended to help and feed the body, not only to higher employs of a ſpiritual nature, but even to preſide over thoſe that are entruſted with the cure of ſouls. And who knows but ſome of theſe young ſtudents, though originally mechanics, if they had

had been ſuffered to have purſued their ſtudies, might have either climbed after them to ſome preferment in the church, or been advanced to ſome office in that univerſity from which they are now expelled? One of the preſent reverend and worthy Proctors, we are told, was formerly a Lieutenant in the army; and as ſuch a military employ was no impediment to his being a miniſter or Proctor, it may be preſumed, that being formerly of trades could have been no juſt impediment to theſe young men becoming, in proceſs of time, true goſpel miniſters and good ſoldiers of JESUS CHRIST.

Their being accuſtomed to prayer, whether with or without a form, I humbly apprehend, would by no means diſqualify them for the private or public diſcharge of any part of their miniſterial function. "In that day, that goſpel-day, (theſe laſt days wherein we live) ſaith the great GOD, I will pour out a Spirit of grace and a Spirit of ſupplication upon the houſe of *David*, and upon the inhabitants of *Jeruſalem*." And the Apoſtle *Paul* ſpeaks of it as the common privilege of all believers, that "the Holy Spirit helps their infirmities, and maketh interceſſion for them with groanings which cannot be uttered." Forms of prayer, certainly, have their uſe; and take it altogether, our *Engliſh* liturgy is, without doubt, one of the moſt excellent eſtabliſhed forms of public prayer in the world: but then, as no form, in the very nature of the thing, can poſſibly ſuit every particular caſe, it is to be feared that many muſt never pray, at leaſt for the particular things they moſt ſtand in need of, if they are ſo to be tied up to their forms, that they cannot vary from them, or uſe free prayer at all.

The great Biſhop *Wilkins* therefore wiſely wrote an excellent treatiſe on the benefit and importance of this kind of prayer; and could our univerſity-youth be trained up to uſe proper extempore prayer, both before and after ſermon; in the opinion of all good judges, it would be as commendable, as that ſtrange cuſtom of putting off our auditories with what is called the *bidding prayer*; in which there is not one petition for a bleſſing upon the following ſermon, and ſcarce any thing mentioned, but what hath been prayed for over and over again, in the preceding common ſervice of our church.

But ſuppoſing ſuch liberty ſhould be denied in public, as, bleſſed

bleſſed be GOD it is not, ſurely we may be allowed, at leaſt it cannot be deemed ſinful, to uſe free prayer in our ſecret, or private ſocial exerciſes of devotion. If ſo, what ſinners, what great ſinners muſt they have been, who prayed, and that too out of neceſſity, in an extempore way, before any forms of prayer were or could be printed or heard of? The prayers we read of in ſcripture, the prayers which opened and ſhut heaven, the effectual, fervent, energetic prayers of thoſe righteous and holy men of old, which availed ſo much with GOD, were all of an extempore nature. And I am apt to believe, if not only our ſtudents and miniſters, but private chriſtians, were born from above, and taught of GOD, as thoſe wreſtlers with GOD were, they would not want forms of prayer, though we have ſuch a variety of them, any more than they did.

The ſick, the lame, the blind, the lepers that came to our LORD for healing, wanted no book to teach them how to expreſs their wants. Though ſome were only poor beggars, and others, as the ſelf-righteous Scribes and Phariſees ſupercilliouſly choſe to term them, "*Gentile* dogs," yet, conſcious of their wants, and having a heart-felt ſenſe of their diſtreſs, "out of the abundance of their hearts their mouths ſpake;" and the compaſſionate *Emmanuel*, who came to heal our ſickneſſes and bear our infirmities, ſent them away with a "Go in peace, thy faith hath made thee whole: be it unto thee even as thou wilt."

How unlike, yea how very unlike ſuch a bleſſed diſmiſſion, is the treatment theſe young ſtudents have lately met with at *Edmund-Hall?* who, amongſt other crimes of a like nature, were *expelled for uſing extempore prayer*. A crime not ſo much as mentioned in any of our law-books; a crime, for which, in this laſt century at leaſt, no one hath ever been called to the bar of any public court of judicature; and a crime, for which, it is to be hoped, no ſtudent will ever hereafter be ſummoned to appear and hear himſelf expelled, at the bar of any of the reverend Doctors of divinity, or heads of houſes in the univerſity of *Oxford*. But ſhould any be ſo infatuated as to determine, *Jehu*-like, to drive on thus furiouſly, as judgement hath unhappily begun, as it were, at the very houſe of GOD, it is to be hoped, that as ſome have been expelled for *extempore praying*, we ſhall hear of ſome few others of a con-

trary ſtamp, being expelled for *extempore ſwearing*; which by all impartial judges muſt undoubtedly be acknowledged to be the greater crime of the two.

Singing, compoſing, or reading hymns compoſed by others, and doing this in company, ſeems to be as little criminal, as praying extempore. When the laſt words of *David* are about to be recorded, he is not only ſtiled, "the ſon of *Jeſſe*, the man who was raiſed up on high, the anointed of the GOD of *Jacob*," but the grand title of being "the ſweet Pſalmiſt of *Iſrael*," brings up the rear. And "to teach and admoniſh one another in pſalms, and hymns, and ſpiritual ſongs," is as truly a ſcriptural command, as "thou ſhalt love the LORD thy GOD with all thy heart, and with all thy ſoul, and with all thy ſtrength, and thy neighbour as thyſelf."

When *Eliſha* the Prophet was about to propheſy before two kings, he called for a minſtrel, on which he played, to ſooth his ruffled paſſions, and prepare his heart the better for the reception of the Holy Spirit. And were the ſons of the Prophets more frequently to entertain themſelves thus, I believe it would be as ſuitable to the miniſterial character, and recommend them as much, perhaps more, to all ſerious chriſtians, than their tripping up their heels, ſkipping and dancing at the muſic of a ball-room, or playing even a firſt fiddle at a concert. And was the *voice of ſpiritual melody* more frequently heard by thoſe who come occaſionally to viſit our colleges, it might be as much to the honour of the univerſity, as the more common and too, too frequent *noiſe of box and dice*, at the unlawful games of hazard and back-gammon.

Popiſh countries, popiſh ſeminaries, think it no ſhame, no diſgrace to be heard ſinging the high praiſes of their GOD in their convents, their houſes, or even in their ſtreets; and why proteſtants in general, and proteſtant ſtudents in particular, ſhould be any more aſhamed of, or reſtrained from the free exerciſe of ſuch acts of devotion, either alone, or in private ſocieties, no good reaſon can be given; unleſs it be proved to be good reaſoning to aſſert, that "Proteſtants ought to be "leſs devout than Papiſts." We muſt confeſs, that Papiſts, though they take this liberty of ſinging and chanting privately and publicly themſelves, yet deny this liberty of conſcience to our proteſtant aſſemblies; thoſe attending divine worſhip

at

at our ambaſſadors chapels not excepted. But for Proteſtants to diſuſe it themſelves, and at the ſame time lay as it were a ſpiritual embargo upon their fellow Proteſtants, nay puniſh and expel them for ſo doing, is very unaccountable.

What ſpirit then muſt thoſe be of, *Reverend Sir*, who have lately joined in pronouncing the ſentence of expulſion againſt ſix religious ſtudents, not only for having been of trades, and praying extempore, but for *reading* and *ſinging hymns* alſo? His Royal Highneſs the late Duke of *Cumberland*, was of a very different diſpoſition, for when abroad in *Germany*, in one of our late wars, (as I was informed by a perſon then on guard) hearing one evening, as he was paſſing by, a company of ſoldiers ſinging at ſome little diſtance in a cave, he aſked the centinel what noiſe that was; and being anſwered, that ſome devout ſoldiers were ſinging hymns; inſtead of citing them to appear before their officers, ordering them to the whipping poſt, or commanding them to be drummed out of the regiment; acting like himſelf, he only pleaſingly replied, "Are they ſo? Let them go on then, and be as merry as "as they can." In this he acted wiſely; for he knew, and found by repeated experience, as did other commanding officers, that ſinging, nay, and praying extempore too, in theſe private ſocieties, did not hinder, but rather fitted and animated theſe devout ſoldiers to engage, and to fight their country's battles in the field. And it may be preſumed, that if theſe ſtudents had not been expelled for ſinging hymns, and praying extempore, they certainly would not have been leſs, but in all probability much better prepared for handling the ſword of the Spirit, the word of GOD, and fighting therewith, either from the preſs or the pulpit, the battles of the LORD of hoſts.

To ſee or hear ſuch divine exerciſes treated with reproach, and ſpoken of with contempt by common and open blaſphemers, is bad; but that any who came on purpoſe to be trained up for the ſacred work of the miniſtry, ſhould be looked on as criminal, and expelled an univerſity for being ſometimes employed in them, is too ſad a proof, not only that "our gold is become dim, and our fine gold changed, but that our very foundations are out of courſe." What then muſt the righteous do?

What indeed, but weep and lament! And weep and lament

indeed they muſt, eſpecially when they hear further, that *meeting in a religious ſociety*, giving a word of exhortation, or *expounding* and commenting a little now and then upon ſome portion of ſcripture, are not the leaſt of the accuſations for which ſome of theſe young worthies had the ſentence of expulſion pronounced againſt them.

It is recorded in the Old Teſtament, that in a degenerate age, "thoſe that feared the LORD ſpake often one to another; that the LORD hearkened and heard, and that a book of remembrance was written before him for thoſe that feared the LORD, and thought on his name: and they ſhall be mine in that day, ſaith the LORD, when I make up my jewels; and I will ſpare them as a man ſpareth his own ſon that ſerveth him." Thus it was in the Old Teſtament times. Nor are ſuch meetings mentioned with leſs approbation in the new: for therein, in order that we may hold the profeſſion of our faith without wavering, we are commanded to "conſider one another, to provoke unto love and to good works; not forſaking the aſſembling ourſelves together, but exhorting one another, and ſo much the more, as we ſee the day approaching." Nay, one immediate conſequence of that grand effuſion of the Holy Ghoſt on the day of Pentecoſt, we are told, was this, that "they who gladly received the word, and were baptized, continued ſtedfaſt in the Apoſtles doctrine, in fellowſhip, in breaking of bread, and in prayer." This is a ſhort, but withal a full and bleſſed account of the firſt truly apoſtolic primitive church; and we may venture to affirm, that as we are more or leſs partakers of a true apoſtolic primitive ſpirit, ſuch kind of religious, fellowſhip-meetings, will in proportion increaſe or decreaſe among us. To talk therefore, or write, or preach againſt, or by private perſuaſion or open violence to oppoſe, or endeavour to ſuppreſs, and diſcountenance ſuch kind of religious ſocieties, is flying, as it were, in the very face of the ſcriptures of truth, and of the Holy Ghoſt himſelf.

In all charters granted by the crown, wherein authority is given to bodies corporate to enact laws, it is always with this limitation, "that no laws ſhall be enacted by ſuch bodies corporate, contrary to the laws of the realm." And as the ſcriptures are our grand *Codex Legum* and *Magna Charta*, in

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ſpect to our religious principles and practices; what affront muſt we put upon our country in general, and the church of *England* in particular, even by barely imagining, that any law now exiſts which prohibits her members from frequenting ſuch ſocieties as have the divine authority and ſuperſcription, ſo apparently ſtamped upon them?

The private meetings that are in any wiſe deemed and denounced *illegal*, are ſuch, and ſuch only, as are ſeditious, and compoſed of ſeditious perſons; who aſſociate, indeed under a pretence of religion, but in reality to plot againſt the ſtate. The ſooner any that can be convicted of this, are made to forſake the aſſembling themſelves together, the better; and though compoſed of a threefold, three hundred fold, nay a three thouſand fold cord, no matter if, like the cords wherewith the *Philiſtines* bound *Sampſon*, they were immediately broken. But as nothing of this nature can with the leaſt ſhadow of truth be objected againſt the meetings and ſocieties frequented by theſe ſtudents, but quite the contrary urged in their favour; if ſcripture and the practice of the primitive chriſtians are to be our guides, they ought not only to be permitted, but be countenanced and encouraged by every true lover of our church and nation.

And ſuppoſing, that in any ſuch religious ſociety one of them ſhould venture now and then to drop a word of exhortation, or even attempt in a ſmall degree to open, expound, or enlarge upon ſome practical text of ſcripture, how can even this be looked upon as illegal, much leſs ſinful, or worthy of expulſion? when, I could almoſt ſay, it is a neceſſary preparation for the future ſervice of the ſanctuary. To be "apt to teach," is one indiſpenſable qualification required by ſcripture in a Biſhop and Preſbyter. But how can this aptneſs or an habit of teaching be acquired, without the exerciſe of previous acts? Or what buſineſs is there in the world, even from the loweſt mechanic, to the higheſt profeſſion amongſt us, (except that of divinity) wherein pupils, clerks, nay common apprentices, are not by previous exerciſes trained up for a complete proficiency in their reſpective callings and occupations?

Our all-wiſe Maſter, we know, ſent his Diſciples on ſhort excurſions, before he gave them the more extenſive commiſ-

" one of thoſe whom GOD hath choſen in CHRIST out of " mankind, to bring them by CHRIST to everlaſting ſalva- " tion, as veſſels made to honour; wherefore they, who be " endued with ſo excellent a benefit of GOD, are called ac- " cording to GOD's purpoſe by his ſpirit working in due ſea- " ſon: they, through grace, obey the calling; they be juſ- " tified freely; and made the ſons of GOD by adoption: they " are conformed to the image of his only begotten Son JESUS " CHRIST; they walk religiouſly in good works; and at " length, by GOD's mercy, they attain everlaſting felicity." This is the true portrait of a Methodiſt, drawn at full length, drawn to the very life, and that too not by an ignorant modern dauber, but by thoſe good old ſkilful ſcriptural limners, *Cranmer*, *Latimer*, *Ridley*, in the xviith article of our church; an article that deſerves to be written in letters of gold; and yet, for holding of this very article in its literal grammatical ſenſe, agreeable to his ſubſcription at the time of matricula- tion, one of theſe young ſtudents, as we have been informed, was expelled. If our information be wrong in this or any other reſpect, the nation may ſoon be ſet right by an authen- tic publication of the whole judicial proceedings.

If you ſhould deſire, Reverend Sir, a definition of *Metho- diſm* itſelf, as well as of a Methodiſt, you may eaſily be gra- tified. It is no more nor leſs than " faith working by love, " A holy method of living and dying, to the glory of GOD." It is an univerſal morality, founded upon the love of GOD ſhed abroad in the heart by the Holy Ghoſt: or, to keep to the exact terms made uſe of in the laſt collect of our excellent liturgy, it is " the grace of our LORD JESUS CHRIST, the love of GOD, and the fellowſhip of the Holy Ghoſt;" which we cannot go to church or chapel on *Sundays*, holidays, or other common days, without praying, not that it may be driven from, but be with us all evermore.

If this be enthuſiaſm, the true Methodiſts confeſs them- ſelves to be enthuſiaſts. But then, they humbly apprehend, that they cannot with any juſt propriety of ſpeech be termed modern enthuſiaſts; for it is an enthuſiaſm which our bleſſed LORD earneſtly inſiſts upon, in that prayer which he put up when he was about to take his farewel of his diſciples, and which is a pattern of that all-prevailing interceſſion which

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dated ſo lately as *March* 29, it appears that a certain venerable ſociety "on account of ſome circumſtances that have lately happened (probably the circumſtances of a late expulſion) are under a neceſſity of coming to a reſolution, to accept of no recommendation for perſons to go abroad as miſſionaries, but ſuch as have had a literary education, and have been bred up with a deſign to dedicate themſelves to the miniſtry." This reſolution ſeems to be taken, in order the better to prevent any of theſe caſt-outs, or any other laymen, however otherwiſe well qualified and recommended, from applying to the ſociety for holy orders, that they may be employed and ſent abroad as miſſionaries. But to what a ſad dilemma will many ſerious perſons be hereby reduced? They muſt not, by ſuch reſolutions it ſeems, be allowed to be lay-preachers, and yet if ſent by their friends to the univerſity to purſue their ſtudies, in order that they may be regularly and epiſcopally ordained, if they ſing hymns, pray extempore, or give a word of exhortation in a religious ſociety, though entirely made up of the members of the eſtabliſhed church, they muſt be *ipſo facto* expelled for ſo doing. *O tempora! O mores!* If matters proceed in this channel, of what ſtamp, Reverend Sir, may we not ſuppoſe, our future miſſionaries to the iſlands and continent will be? To my certain knowledge, all of them are not looked upon as very burning and ſhining lights already. But if what little light of true religion ſome may have, is to be thus damped by acts of expulſion before they leave the univerſity, and even this little light, as far as lies in the power of man, is to be thus turned into total darkneſs, how great muſt that darkneſs be! Surely it muſt be worſe than *Egyptian* darkneſs; a darkneſs that will be moſt deplorably felt by all true lovers of our common ſalvation both at home and abroad.

You need not be apprized, Reverend Sir, that a deſign for the eſtabliſhment of epiſcopacy in our iſlands and plantations, hath been long upon the tapis; and that it hath been, in part at leaſt, the ſubject of annual ſermons for ſeveral years laſt paſt. No longer ago than in the year 1766, the preſent Biſhop of *Landaff* inſiſted upon the neceſſity and expediency of it in the moſt explicit manner; nay, his Lordſhip carries the matter ſo far, as to aſſure us that this point,

baniſhed out of the univerſity, and out of the church alſo: for his Lordſhip is pleaſed to tell us "that they act in direct "oppoſition to the perverſe phariſees of old; theſe aſcribed "the works of the Holy Ghoſt to Beelzebub; and it is no "uncommon thing for theſe modern enthuſiaſts, adds his "Lordſhip, to aſcribe the works of Beelzebub to the Holy "Spirit." Surely his Lordſhip, by theſe modern enthuſiaſts, cannot mean thoſe who apply for holy orders, and profeſs before men and angels, that "they are inwardly moved by "the Holy Ghoſt, to take upon them the office and admini-"ſtration of the church;" when the ſearcher of hearts knows that they are moved only by ſecular views and worldly hopes of preferment. This is aſcribing the works of Beelzebub to the Spirit of GOD with a witneſs: or, to uſe the words of a no leſs learned, though leſs cenſorious prelate; I mean the moderate Biſhop *Burnet*, "it is a committing the horrid crime "of *Ananias* and *Sapphira* over again; it is lying, not only "unto man, but unto GOD."

This is a modern kind of enthuſiaſm, Reverend Sir, which the true old Methodiſts always did, and I truſt always will abjure, deteſt and abhor. If worldly church preferments had been their aim, ſome of them at leaſt might have had worldly ladders enough let down to them to climb up by: but having received a kind of apoſtolical commiſſion at their ordination, when thoſe who profeſs themſelves *lineal ſucceſſors* of the Apoſtles, ſaid unto them, "Receive ye the Holy "Ghoſt now committed unto you by the impoſition of our "hands:" they would fain keep up and maintain ſomething of the dignity of an apoſtolic character; and therefore, without ever ſo much as deſigning to enter into any political cabals, or civil or church factions whatſoever, without turning to the right hand or the left, or troubling the world with ſo much as one ſingle ſermon or pamphlet, on the bare externals of religion; they have endeavoured to have but one thing in view, namely, to determine to think of nothing, to know nothing, and to preach of nothing but JESUS CHRIST, and him crucified; to ſpend and be ſpent for the good of ſouls, and to glory in nothing ſave in the croſs of CHRIST, by whom the world is crucified unto them and they unto the world.

It

" Ghoſt to take upon you the office and adminiſtration of the " church?"

You will excuſe this freedom, Reverend Sir.

Agitur de vitâ et ſanguine turni.

Love to GOD, love to mankind in general, and love to that univerſity, that *alma mater* where I had the honour of being educated, and, what is infinitely more, where I had the happineſs of receiving the witneſs of the Spirit of GOD in my heart, all together conſtrain me.

The news of theſe young mens expulſion hath made, and will make the ears of all who have heard, or ſhall hear of it, to tingle: and therefore if ſome do not ſpeak, and uſe great plainneſs of ſpeech too, the very ſtones would, as it were, cry out againſt us. In reſpect to myſelf, Reverend Sir, I hope, that in taking the freedom of troubling you with this, I do not juſtly incur the cenſure of acting as a buſy-body in other mens matters. For, whatever other pretences may be made, ſuch as diſqualification in reſpect to learning, age, the being of trades, &c. &c. &c. (*Nugæ tricæque calendæ*) it is notorious and obvious to all intelligent perſons, that the grand cauſe of theſe young mens expulſion was this, namely, that they were either real or reputed METHODISTS. An honour this indeed, unwittingly put on Methodiſts, whoever or whatever they be; ſince ſcarce any now-a-days can pray extempore, ſing hymns, go to church or meeting, and abound in other acts of devotion, but they muſt be immediately dubbed Methodiſts. I ſay, dubbed Methodiſts; for it is not a name given to them by themſelves, but was impoſed on them by ſome of their fellow ſtudents and cotemporaries in the univerſity.

I take it for granted, Reverend Sir, that you need not be apprized that I am one of theſe Methodiſts; and bleſſed be GOD I have had the honour of being one of them for about thirty-five years. If this is to be vile, may I be more vile! If this be my ſhame, upon the moſt mature and ſerious reflection I really glory in it. But then, leſt any more innocent youths ſhould hereafter ſuffer barely for the imputation of a nick-name, give me leave ſimply and honeſtly to inform you, Reverend Sir, and through you the whole univerſity, what not barely a reputed, but a real Methodiſt is: " He is

in acting thus ſeemingly irregular and diſorderly, theſe modern enthuſiaſts only copy after the greateſt and brighteſt examples the world ever ſaw, and whoſe examples it is more than criminal not to follow or copy after. Our bleſſed LORD, when denied the uſe of the ſynagogues, on ſeeing the multitude, went up and choſe a mountain for his pulpit, and the heavens for his ſounding board. At other times he ſat by the ſea-ſide, nay, went into a ſhip and preached, whilſt the whole multitude ſtood on the ſhore. When *Peter* and *John*, that this kind of enthuſiaſm might ſpread no further among the people, were ſtraitly threatened and commanded that they ſhould thenceforth ſpeak at all to no man in CHRIST's name, they calmly yet boldly replied unto their threatners and commanders, "Whether it be right in the ſight of GOD, to "hearken unto you, more than unto GOD, judge ye: for "we cannot but ſpeak the things which we have ſeen and "heard," A certain woman, named *Lydia*, a ſeller of purple had her heart opened when the great apoſtle of the *Gentiles* was preaching and praying by a river-ſide; and *Dionyſius* the *Areopagite*, a woman named *Damaris*, and others, believed, and clave unto the ſame Apoſtle, from the time they heard him preach in the midſt of *Areopagus*, or *Mars-hill*. And we may ſuppoſe he was not leſs ſucceſsful when he was obliged by the angry *Jews* to preach in the ſchool of one *Tyrannus*.

I believe you will agree, Reverend Sir, that the venerable *Fox* and *Bradford* did not appear leſs venerable for preaching at *Pauls-croſs*; neither did I ever hear that Biſhop *Latimer* was looked upon as degrading his epiſcopal character, when he uſed to preach in *Cotton-Garden Weſtminſter*, and King *Edward* the ſixth, that *Joſiah* of his age, with ſome of his court, looked out at the palace window to hear him. And I hereby appeal to the whole univerſity, whether the Reverend Doctors of divinity, heads of houſes, graduates or under-graduates, ever looked upon it as criminal, or beneath the dignity of their place and ſtation, to ſit out in the open air on St. *John* Baptiſt's day, to hear a maſter of arts preach from the ſtone pulpit in *Maudling-College* yard; though, for fear it may be they ſhould give further ſanction to field-

preaching,

preaching, they have lately thought proper to adjourn into the chapel?

You know, Reverend Sir, who it was, that when thoſe who were bidden in a regular way refuſed to come to the wedding-ſupper, without aſking any one's leave for ſo doing, ſent forth ſome irregulars into the lanes and ſtreets of the city, into the highways and hedges, with that glorious encouraging commiſſion, not by fines and impriſonments, not by threats and expulſions, not by killing the body for the good of the ſoul, but by filling their mouths with goſpel arguments, backed with the all-powerful energy of the Holy Ghoſt, to compel poor, wandering, weary, heavy laden ſinners to come in. Armed with this panoply divine, and, as they think, authoriſed by the ſame LORD, ſome few of us continue to this day, amongſt ſmall and great, high and low, rich and poor, in church or chapel, in commons, ſtreets, fields, whenſoever or whereſoever divine providence opens a door, "to "teſtify repentance towards GOD and faith in our LORD "JESUS CHRIST;" and this not from contempt of, or in "oppoſition to the godly admonitions of our eccleſiaſtical ſuperiors, but becauſe "the love of CHRIST conſtraineth us;" and we think that a wo, a dreadful wo, awaits us if we preach not the goſpel. Not that we are enemies to a decent or even epiſcopal conſecration, or ſetting apart churches and chapels for divine and holy worſhip: but we are more indifferent about the reputed outward ſanctity of places, becauſe our LORD, with great ſolemnity, ſaid unto the woman of *Samaria*, "Woman, believe me, the hour cometh when ye "ſhall neither in this mountain, nor yet at *Jeruſalem*, worſhip "the Father: but the hour cometh, and now is, when the "true worſhippers ſhall worſhip the Father in Spirit and "in truth." Hence we infer, that every place is then, and only then properly called holy, when like the ground around the burning buſh, it is made holy by the divine preſence of Him who ſpake to *Moſes* out of the buſh; or like mount *Tabor*, which by the Apoſtle *Peter* is called, by way of emphaſis, the holy mount, becauſe himſelf and *James* and *John*, not only had upon that mount a viſible outward manifeſtation, but alſo a bleſſed inward heart-felt ſenſe of the Redeemer's excellent glory. It was undoubtedly this which made *Peter*

to

to break out into that exclamation: "Maſter, it is good for "us to be here." And it was this that warmed, and not only warmed, but conſtrained the enraptured Patriarch *Jacob*, when he had only the ground for his bed, the ſtones for his pillow, and the open firmament for his curtains and furniture, to break forth into that extatic language, "How "dreadful is this place! this is no other than the houſe of "GOD, this is the gate of heaven."

If then, Reverend Sir, for this and ſuch like things we are accounted irregular and diſorderly, we are truly ſorry for it: ſorry, but not upon our own accounts, having the teſtimony of a good conſcience that we act with a ſingle eye, and in direct conformity to the authority of the word of GOD: but we are ſorry, barely on account of our impeachers and condemners, eſpecially for thoſe, who being ſet apart for the miniſterial office, and loaded with ecclaſiaſtical preferments, preach very ſeldom, or not at all; or, if they do preach now and then, preach only as though they were barely reading wall-lectures, and ſeldom or ever ſo much as mention or quote the homilies of our church, though they have ſubſcribed to an article which ſays, that "they contain godly and whole-"ſome doctrine, and which judges them to be read in "churches by the miniſters diligently and diſtinctly, that "they may be underſtood of the people." It is to be feared, that it is owing to ſuch irregularity and diſorder as this, that when our people hear of our articles or homilies quoted by ſome few in the pulpit, that they are ready to cry out, "What new doctrine is this? Thou bringeſt certain ſtrange things to our ears:" At leaſt if it is not ſo at home, I am ſure it is abroad. Hence it was that about three years ago, after I had been preaching to a very large auditory in one of the moſt polite places on the continent of *America*, and in preaching, as is my uſual cuſtom, had ſtrongly been recommending the book of homilies, numbers were ſtirred up to go to the ſtores to purchaſe them: but upon enquiring after the book of homilies, the ſtorekeeper, ſurprized at the novelty of the word *homilies*, begged leave to know what muſlins they meant, and whether they were not *hummims*.

What a pity therefore is it, Reverend Sir, that the book of homilies, which ought to be in every hand, and as common as our common prayer books, ſhould never yet have found

found a place in the large catalogue of books given away by the truly laudable ſociety for promoting chriſtian knowledge, though founded ſoon after the glorious revolution. If this be not remedied ſome way or another, we ſhall very ſoon become diſorderly indeed: our pulpits will ſtill continue to contradict our reading-deſks, and we ſhall never have the honour of being ſtiled regular and orderly, till, regardleſs of ſubſcriptions, oaths, rubrics, and ordination-offices themſelves, our practices give the lie to our profeſſions, and we ſeek the fleece not the flock, and "preach ourſelves, and not CHRIST JESUS the LORD."

Dead formaliſts, and proud ſelf-righteous bigots, may loudly exclaim and cry out, "the temple of the LORD, "the temple of the LORD, the temple of the LORD are "we!" They may not only cry out, but alſo caſt out; and thinking they thereby do GOD ſervice, though moſt notoriouſly deficient in their own moral conduct, may plead conſcience, and ſay, "Let the LORD be glorified." But to ſuch as theſe our LORD once ſaid, "Ye are they that juſtify "yourſelves before men, but GOD knoweth your hearts." Like the chief prieſts, and the ſcribes and phariſees of old, they may plead their law; for the breach of which, theſe irregulars, as they imagine, ought to be condemned and ſuffer; nay, a time may come when they may be permitted to enforce their clamorous accuſations, by urging, as their godly predeceſſors once did againſt our Maſter, that "we "found theſe fellows perverting the nation, and forbidding to give tribute unto *Cæſar:* but *Pilate* knew that for envy "they delivered Him." And though they could plead their loyalty, and ſay, "If thou let this man go, thou art not "*Cæſar*'s friend, we have no king but *Cæſar*;" yet both our LORD and his Apoſtles rendered themſelves, and ſtrictly taught all that heard them, to "render unto *Cæſar* the things "that are *Cæſar*'s, and unto GOD the things that are GOD's." Fain would the Methodiſts copy after ſuch glorioufly divine examples: and bleſſed be GOD, after a trial of near forty years, upon the moſt ſevere ſcrutiny, their loyalty cannot be juſtly ſo much as once called in queſtion: for, as they fear GOD, ſo they dearly love and honour their King, their rightful ſovereign King *George*; and have been, and continue to be, ſteady, invariable friends to the proteſtant ſucceſſion

ſion in the illuſtrious houſe of *Hanover*. And if ſo, ſuppoſing theſe Methodiſts ſhould be convicted of acting ſomewhat irregular, ſince it is only the irregularity of preaching and recommending unfeigned love to GOD, and, for his great name ſake, undiſſembled, diſintereſted loyalty to their King; is it not the intereſt as well as duty of civil government, if not to encourage, yet not to oppoſe them? For it is certainly a moſt inconteſtable truth, that every additional proſelyte to true Methodiſm, is an additional loyal ſubject to King *George the Third*, whom, with his royal moſt amiable conſort, our gracious Queen *Charlotte*, the Methodiſts with one united voice earneſtly pray, GOD long to continue to be a nurſing father and nurſing mother to our church, and people of every denomination whatſoever.

Every body is loudly complaining of the badneſs of our times, and the degeneracy of our morals. Sinners now proclaim their ſin like *Sodom*, and the nation hath ſuffered more than a *ſecond deluge* by an innundation of every ſin, and every kind of corruption that was ever committed or practiſed under heaven: "The whole head is ſick, the whole heart faint; from the crown of the head to the ſole of our feet, we are full of wounds and bruiſes, and putrifying ſores." Shall there no man be found then to ſtand in the gap? None dare to attempt at leaſt to ſtem the impetuous torrent? None venture to go out with their lives in their hand, and cry to a profane, careleſs, buſy world, "Ho! every one that thirſteth, come ye to the waters." Can any conſiderate, much more can any real good man be ſo cruel, as even to wiſh that the goſpel ſhould be confined either to church or meeting, when there are ſo many thouſands and tens of thouſands, who as to ſpiritual things, know not their right hand from their left, and who never go either to church or meeting at all? If ſome are called to be ſettled miniſters (and may the great Head of the church fill all our pariſh-churches and meeting-houſes with true evangelical paſtors!) may not others be called out to be itinerants? Have there not been preſbyters at large, even from the earlieſt times of chriſtianity? And if ſome of a more inferior rank and order ſhould be qualified, and thruſt forth by the great LORD of the harveſt, when the harveſt is ſo great, and the labourers ſo few, who ſhall dare to ſay to Him, "What doſt thou?"

you?" Shall our eye be evil becauſe he is good? If *Iſaiah* was a courtier, was not the Prophet *Amos* a herdſman? In the days of *Moſes*, when the *Iſraelites* were under a more immediate divine theocracy, news was brought him, and that too even by a *Joſhua*, that *Eldad* and *Medad* were propheſying in the camp, without his licence or his ordination; what doth this meek man of GOD ſay? "Envieſt thou for my ſake? Would to GOD all the LORD's people were prophets." And in the days of our LORD himſelf, his beloved diſciple *John*, before his heart was more enlarged by divine love, ſaid unto him, "Maſter, we ſaw one caſting out devils in thy name, and he followeth not with us, and we forbad him, becauſe he followeth not with us." But what ſaid JESUS, that good Shepherd and Biſhop of ſouls? "Forbid him not."

Such inſtances, ſuch ſtriking inſtances as theſe, methinks, ſhould make good men careful not to give way to a narrow, ſelfiſh, bigotted ſpirit; and caution them againſt joining with the world in ſmiting their fellow-ſervants, by crying down or ſpeaking ſlightingly and reproachfully of a method of preaching and acting, which, maugre all oppoſition, for theſe thirty years laſt paſt hath been bleſſed and owned of GOD to the converting of thouſands; not to a bare name, ſect, or party, or merely to head or notional knowledge, but "from darkneſs unto light, from the power of Satan unto GOD;" from holding the mere form, to the true abiding poſſeſſion and practice of true ſcriptural godlineſs, in heart, lip, and life. But if good or bad men now diſlike, and therefore oppoſe ſuch an irregular way of acting, they may be told to their comfort, that their uneaſineſs on this account, in all probability, will not be of long continuance; for few will chooſe to bid, or offer themſelves candidates for ſuch *airy pluralities*: to go thus without the camp, bearing all manner of reproach; to become in this manner, "Spectacles to GOD, to angels, and to men;" to ſacrifice not only our natural, but ſpiritual affections and connections, and to part from thoſe who are as dear to them as their own ſouls, in order to paſs the *Atlantic*, and bear the colds and heats of foreign climes; theſe are ſuch uninviting things to corrupt nature, that if we will have but a little patience till a few old weary heads are laid in the ſilent grave,

theſe uncommon goſpel-meteors, theſe field-phenomena, that ſeldom appear in the latitude of *England*, ſcarce above once in a century, without the help of any coercive means, will of themſelves ſoon diſappear. They begin to be pretty well in diſrepute already: yet a little while, and in all human probability they will quite vaniſh away. But though I am neither a prophet, nor the ſon of a prophet, I am greatly miſtaken, if in the Redeemer's own good time and way, ſome ſpiritual phœnix will not hereafter ariſe, ſome bleſſed goſpel-inſtrument be raiſed, that ſhall make the devil and his three-fold army, "The luſt of the fleſh, the luſt of the eye, and the pride of life," to fly before the ſound of the goſpel trumpet.

I have dwelt the longer upon this particular, Reverend Sir, becauſe the preſent learned Biſhop of *Gloueſter*, in his late volume, intitled, "The Doctrine of Grace," is pleaſed to obſerve more than once, that he finds fault not ſo much with the matter, as the manner of the Methodiſts preaching. But if by the *manner*, his Lordſhip would have us to underſtand, not their manner of preaching in the field, but the manner of their delivery, whether in the church or field, I would humbly aſk his Lordſhip, if he ever heard any of them preach? If not, doth our law condemn any man, or any ſet of men unheard? And I would humbly enquire further of his Lordſhip, and all others whom it may concern, how they would have them or any others to preach?

I remember the great Doctor *Delany*, when I had the honour of being with him, many years ago, at the Right Reverend Dr. *Boulter's*, then Lord Primate of *Ireland*, among other hints proper for a young preacher, gave me to underſtand, that whenever he went up into a pulpit, he deſired to look upon it as the laſt time he ſhould ever preach, or the laſt time that the people ſhould ever hear him. O that all preachers, whether within or without doors, however dignified or diſtinguiſhed, went always up into their reſpective pulpits thus impreſſed! They would then preach, as *Apelles* once ſaid he painted, *for Eternity*. They would then act the part of true goſpel chriſtian orators, and not only calmly and coolly inform the underſtanding, but by perſuaſive pathetic addreſs, endeavour to move the affections, and warm the heart.

To

for act otherwiſe, beſpeaks a ſad ignorance of human nature; and ſuch an inexcuſeable indolence and indifference in the preacher, as muſt conſtrain the hearers, whether they will or not, to ſuſpect, that the preacher, let him be who he will, only deals in the falſe commerce of unfelt truths.

Were our lawyers, our counſellors, or our players to act thus, both the bar and the ſtage would ſoon be deſerted; and therefore the anſwer of Mr. *Betterton*, to a worthy prelate, when he aſked him, "How it came to paſs that the clergy, who ſpoke of things real, affected the people ſo little, and the players, who ſpoke of things barely imaginary, affected them ſo much," is worthy of laſting regard. "My Lord, ſays Mr. *Betterton*, I can aſſign but one reaſon, which is, we players ſpeak of things imaginary as though they were real, and too many of the clergy ſpeak of things real as though they were imaginary." Thus it was in his, and alſ know it is too much the caſe in our time: hence it is, that even on our moſt important occaſions, the worthy gentlemen concerned in our public charities, generally find themſelves more obliged to the muſicians than the preachers, for the largeneſs of their collections: and hence, no doubt it is, that upon our moſt ſolemn anniverſaries, after long previous notice hath been given, when ſome even of our Lords Spiritual do preach, perhaps not two Lords temporal come to hear them.

Sorry am I, Reverend Sir, to find ſo true, what a celebrated doctor, in one of his lectures delivered, (if I am not miſtaken, in the Univerſity of *Oxford*) takes the liberty of ſaying, That it is to be feared this is too much the ſtate of the pulpit-elocution in general, in the Church of *England*: on which account, there never was perhaps a religious ſect upon earth, whoſe hearts were ſo little engaged in the act of public worſhip, as the members of that church. To be pleaſed, we muſt feel, and we are pleaſed with feeling. The Preſbyterians are moved; the Methodiſts are moved; they go to their meetings and tabernacles with delight; the very Quakers are moved; fantaſtical and extravagant as the language of their emotions is, yet ſtill they are moved by it, and they love their form of worſhip for that

"reaſon: whilſt much the greater part of the members of "the Church of *England*, are either baniſhed from it through "diſguſt, or reluctantly attend the ſervice as a diſagreeable "duty." Thus far Mr. *Sheridan*.

But why go I to the bar or ſtage to fetch vouchers in defence of earneſtneſs in heart and action, when ſpeaking for the moſt High GOD, and offering ſalvation to precious and immortal ſouls, for whom the ever-adorable Mediator ſhed his precious blood. You know, Reverend Sir, the character given of *Bucolſphorus*, one of the Reformers, *Vividus vultus, vividi oculi, vividæ manus denique omnia vivida.* You have alſo heard of a Prophet who was commanded by the LORD GOD himſelf, to ſmite with his hand, and ſtamp with his foot; and goſpel-miniſters in general are commanded to "cry aloud, and ſpare not, and to lift up their voices like trumpets." But why refer I even to Reformers or Prophets? Rather let me mention the GOD and Saviour of all, even our LORD JESUS CHRIST; on whoſe manner of preaching, the multitudes that followed him, when he came down from the mount, made this juſt obſervation, that "He ſpake as one having authority, and not as the ſcribes." And after his reſurrection, when beginning at *Moſes* and all the Prophets, he expounded unto them in all the ſcriptures the things concerning himſelf, the two diſciples at *Emmaus* ſaid one to another, "Did not our hearts burn within us while he talked with us by the way, and while he opened to us the ſcriptures?" And I believe we may venture to affirm, that if preachers in general ſpake and opened the ſcriptures more under the influence and energy of his bleſſed Spirit, whether in conſecrated or unconſecrated ground, within or without doors, they would find their hearers hearts in a degree would burn within them too.

But I have done.—You will be ſo good, Reverend Sir, as to pardon not only the freedom but prolixity of this. I have already mentioned my motives for writing; and therefore ſhall now cloſe with the advice given upon a ſimilar occaſion to an eccleſiaſtical council by *Gamaliel*, a doctor of law, and had in reputation among all the people: "And now I ſay unto you, refrain from theſe men, and let them alone: for

if this counſel or work be of men, it will come to nought; but if it be of GOD, ye cannot overthrow it: leſt haply ye be found to fight againſt GOD." To this GOD, and the word of his grace, I moſt humbly recommend you and the whole Univerſity; and earneſtly praying, that all at all times may have a right judgment given them in all things, I beg leave to ſubſcribe myſelf, Reverend Sir,

Your willing ſervant for CHRIST's ſake,

GEORGE WHITEFIELD.

OBSERVATIONS

ON

Select PASSAGES of SCRIPTURE

TURNED INTO

CATECHETICAL QUESTIONS.

Begun March 12, 1798.

OBSERVATIONS

ON

Select PASSAGES of SCRIPTURE.

TURNED INTO

CATECHETICAL QUESTIONS,

Begun, *March* 12, 1738.

OBSERVATIONS on

Select Passages of SCRIPTURE.

OBSERVATIONS on Select PASSAGES of SCRIPTURE.

LUKE, CHAP. XXIII.

Ver.

8. Q. *WHY would not* JESUS CHRIST *ſhew* Herod *a miracle?*

A. Becauſe in all probability, it was only to ſatisfy his curioſity that he deſired to ſee one.

Q. *What may we learn from* Herod's *never having ſeen* CHRIST *before?*

A. That CHRIST was no friend to courts; that pomp and greatneſs keep thouſands from JESUS CHRIST; and that we ought therefore rather to thank GOD for our being in a lower eſtate.

12. Q. *What may we learn from the friendſhip made between* Pilate *and* Herod, *by the death of* CHRIST?

A. That Jew and Gentile, by CHRIST's death, were to be united together in one body: *Herod* being a Jew, and *Pontius Pilate* a Gentile.

18. Q. *When do we as theſe Jews did?*

A. When we prefer our ſins, (which are robbers, becauſe they rob us of GOD's favour) to our Saviour's ſervice.

26. Q. *What may we learn from* Simon *the Cyrenian's bearing the croſs?*

A. That they who would follow CHRIST, muſt follow him by the way of the croſs.

31. Q. *What is the meaning of this verſe?*

A. A good man in ſcripture is compared to a green fruitful tree, (See *Pſalm* 1ſt.) and wicked men to chaff, and are repreſented alſo by a barren fig-tree: the meaning of the verſe therefore ſeems to be this: If they do this to me, who am a good man, how will GOD deal with that wicked people the Jews?

32. Q.

Ver.

32. Q. *Why was* CHRIST *crucified with the thieves?*

A. To fulfill this saying, "And he was numbered with the transgressors."

Q. *Why between them?*

A. As though he was the worst and basest of the three.

34. Q. *What may we learn from hence?*

A. To pray for our most bitter enemies.

38. Q. *Why was the superscription written in Hebrew, Greek, and* Latin?

A. To shew that JESUS CHRIST was to be the Saviour of all nations, tribes, and languages.

39. Q. *What may we learn from the behaviour of the impenitent thief?*

A. That for the generality, those who live all their lives in sin, die hardened.

40. Q. *What may we learn from the behaviour of the penitent thief, and* CHRIST's *behaviour towards him?*

A. That there is mercy for the worst of sinners, through CHRIST the Saviour.

Q. *May wicked men draw any reasons from hence, to defer their repentance till a death-bed?*

A. No, by no means.

Q. *Why?*

A. Because probably this thief had never heard of CHRIST before. 2dly, He might not have been so notorious a sinner as is imagined, though drawn in by surprize or temptation to commit the crime for which he suffered. 3dly, GOD converted him, to honour his Son's death, that he might in the very agonies thereof triumph over the devil. 4thly, Because he gave uncommon instances of his faith: he calls CHRIST, "Lord," when his own disciples had forsook him, when the High-priest, scribes, and rulers were deriding him, and his own divinity under an eclipse: none of which circumstances are applicable to a wilfully wicked man, that defers repentance till he comes to die.

44. Q. *What is the sixth hour?*

A. Twelve at noon.

Q. *What*

ver.

Q. *What the 9th?*

A. Three in the afternoon.

45. Q. *What was the veil of the temple?*

A. A curtain that parted the two places, where the Jews and Gentiles worshipped.

Q. *Why was it rent in twain?*

A. Becauſe by the death of CHRIST, the partition wall between Jew and Gentile was to be broken down.

46. Q. *Why did* CHRIST *cry with a loud voice?*

A. To ſhew that he died full of vigour.

Q. *What may we learn from his calling* GOD, *Father?*

A. That we are to acknowledge GOD to be our father, though under the ſevereſt diſpenſations of his providence.

51. Q. *What learn you from hence?*

A. That we muſt not follow a multitude to do evil.

53. Q. *Why was it remarked, that* CHRIST'S *grave was hewn out of a rock?*

A. Becauſe then it could not be ſaid, that his diſciples digged under, and ſtole it away.

Q. *Why that he was laid in a grave, where never man before was laid?*

A. Becauſe then if any one's body did riſe, it muſt be that of the LORD JESUS.

56. Q. *What may we learn from the laſt part of this verſe?*

A. That even the moſt civil offices due to our neareſt friends, ought not to hinder us, if poſſible, from keeping the ſabbath-day holy.

CHAP. XXIV.

1. Q. *What may we learn from this firſt verſe?*

A. That we ſhould riſe early in the morning on the Lord's-day, and offer him the ſpices and odours of praiſe and thankſgiving.

4. Q. *What is meant by the two men?*

A. Two angels in the ſhape of men.

7. Q. *Why muſt the Son of Man be crucified?*

A. Becauſe we had deſerved to be accurſed by GOD; and crucifixion being an accurſed death, (for it is written, "curſed is every one that hangeth upon a tree") he became a curſe for us.

11. Q.

Ver.
11. Q. *What may we learn from the diſciples not believing the women's report?*

A. That we ought more firmly to believe the truth of our bleſſed LORD's reſurrection, ſince his own diſciples were the laſt who gave credit to it.

14. Q. *What may we learn from hence?*

A. That chriſtians ought to talk of good things as they walk together.

17. Q. *What from hence?*

A. That JESUS CHRIST takes notice of the converſation, and more eſpecially of the griefs of his people.

26. Q. *Why muſt* CHRIST *riſe again and enter into glory?*

A. To aſſure us GOD was ſatisfied for our ſins; that he was no impoſtor or cheat; and to aſſure us of the reſurrection of our bodies after death.

Q. *Why muſt he riſe the third day?*

A. Becauſe if he had continued longer, the body muſt have ſeen corruption; and then the prophecy would not have been fulfilled, which ſays, that "GOD's Holy One was not to ſee corruption." Nor would he have fulfilled the type of *Jonah*.

28. Q. *What may we learn from* CHRIST's *firſt refuſing to go in?*

A. That in ſmall matters, though we may at firſt refuſe a thing, yet we may afterwards, without forfeiting our words, comply therewith; it being ſuppoſed, that we promiſed on the ſuppoſition we had no better reaſon to the contrary.

29. Q. *What may we learn from hence?*

A. That we ſhould, when evening comes on, conſtrain CHRIST by our prayers, to tarry with and watch over us all night.

30. Q. *What may we learn from hence?*

A. That we ſhould never preſume to eat, without firſt aſking a bleſſing.

31. Q. *What may we learn from* CHRIST's *vaniſhing ſo ſoon out of their ſight?*

A. That the ſpiritual viſits of JESUS CHRIST in this life, are but of a ſhort continuance; which ſhould ſet us upon preparing for that place, where we ſhall ſee and be with Him to all eternity, without interruption.

Ver.

36. Q. *What may we learn from* CHRIST's *ſaying to his diſciples,* "*Peace be to you,*" *though they had all ſo lately forſook him?*

A. That we ought never to upbraid thoſe who have offended us, when they give marks of repentance; and alſo, this ſhould encourage ſinners to hope for bleſſings from JESUS CHRIST, though they have ſinned againſt him.

45. Q. *What may we learn from hence?*

A. That it is impoſſible to underſtand the ſcriptures, without the illumination of the Spirit of JESUS CHRIST: "For the natural man diſcerneth not the things of the Spirit."

Q. *Ought we therefore to pray before we read the ſcriptures?*

A. Yes, by all means.

49. Q. *What is meant by the promiſe of the Father?*

A. The Holy Ghoſt, which was to come upon the Apoſtles at the feaſt of Pentecoſt.

53. Q. *What is meant by their being continually in the temple?*

A. That they were there at all hours of public prayer.

Q. *What ſhould we learn from thence?*

A. That we ought to go and do likewiſe.

JOHN, CHAP. I.

Q. *Who was the author of this goſpel?*

A. John, the diſciple whom JESUS loved.

Q. *Why did he write it?*

A. To confound the hereſy of *Ebion* and *Cerinthus*, who denied the divinity of our bleſſed LORD: and therefore, through the whole goſpel we find he takes all opportunities of proving, that JESUS CHRIST was very GOD of very GOD; another thing he had in view when he wrote it, was to ſupply what was wanting in the other Evangeliſts; therefore he chiefly relates to us thoſe particulars which the other Evangeliſts had omitted.

Q. *What*

Ver.

Q. *What may we learn from* GOD's *permitting ſome of the Evangeliſts to leave out what the others put in, and again ſome inſerting what others have left out?*

A. That GOD would hereby oblige us to read all; and alſo to exerciſe our underſtanding, that by comparing ſpiritual things with ſpiritual, we might find out the truth.

1. Q. *Who is meant by the Word?*

A. JESUS CHRIST.

Q. *Is there any proof in this verſe, that* JESUS CHRIST *is* GOD?

A. Yes: "And the Word was GOD."

Q. *Why was it neceſſary that* JESUS *our Saviour ſhould be* GOD?

A. Becauſe it was impoſſible for any creature to ſatisfy for our ſins.

3. Q. *Is here any proof of the Divinity of* CHRIST?

A. Yes: becauſe the work of creation is aſcribed to him.

4. Q. *Is there any proof of it in this verſe?*

A. Yes: "In him was life." For whoſoever has life in or of himſelf, muſt be GOD.

5. Q. *Who is meant by the word "light."*

A. JESUS CHRIST, who came to enlighten us, by revealing GOD's will to us.

Q. *What mean you by the word "darkneſs?"*

A. The dark minds of men.

11. Q. *What is meant by the word "own?"*

A. The Jews, who were GOD's peculiar people.

13. Q. *Can you paraphraſe this verſe?*

A. Which were born not of blood, *i. e.* not by any natural generation; nor of the will of the fleſh, nor of the will of man, *i. e.* not by human adoption, but of GOD, or by the free grace and power of GOD only.

14. Q. *What does the Evangeliſt allude to here?*

A. The tabernacle, with the ſhekinah, or glorious appearance that uſed to be in it; which were types of JESUS CHRIST: the former repreſenting his humanity, the latter his divinity reſiding or abiding in it. It is

 therefore

Ver.

therefore ſaid in the margin of ſome bibles, "Tabernacled amongſt us," plainly alluding to the Jewiſh tabernacle in the wilderneſs.

16. Q. *What mean you by theſe words, "Grace for grace?"*

A. That CHRIST came to give us grace, that we might get more of it: or rather it ſhould be rendered, "Grace *upon* grace." For JESUS CHRIST came to purchaſe for us not only a ſufficiency, but an abundance of grace.

41. Q. *What may we learn from hence?*

A. That when we are converted ourſelves, we ſhould endeavour to bring others, eſpecially our own relations, to the knowledge of JESUS CHRIST.

Q. *What may we learn from theſe words, "We have found the Meſſiah?"*

A. That young converts are very apt to think they have apprehended CHRIST, whereas they are rather apprehended by him.

49. Q. *What may we learn from* Nathaniel's *behaviour, and* CHRIST's *anſwer?*

A. That a child-like ſimplicity, is the beſt preparative for the reception of divine truth.

51. Q. *When was this fulfilled?*

A. Acts i. when his diſciples ſaw him carried up into heaven; and it will be more fully accompliſhed, when JESUS CHRIST ſhall come to judgment in the glory of his Father, with his holy angels, to be admired by his ſaints.

CHAP. II.

2. Q. *What may we learn from* CHRIST's *being at the marriage in* Cana?

A. That it is an honourable ſtate, otherwiſe he would not have been preſent at it.

Q. *What may we learn from thoſe people's calling* CHRIST *to the marriage?*

A. That thoſe who are about to enter on a marriage ſtate, ought above all things, by prayer to invite JESUS CHRIST, it being for want of that we have ſo few happy matches.

3. Q.

Ver.

3. Q. *What may we learn from the bleſſed Virgin's acquainting* CHRIST *that they wanted wine?*

A. That it is good, when we go to poor people's houſes, to ſee what they want; and if we cannot relieve them ourſelves, to apply to others, eſpecially to JESUS CHRIST, to grant them what they want.

4. Q. *What may we learn from* CHRIST's *anſwer to his mother?*

A. That in ſome meaſure ſhe was to be blamed, for making ſo free with our Saviour; that our relations, even our parents, ought not to be regarded, when they would hinder us in religion; and that it can never be preſumed, that the Virgin has ſuch power over our LORD, as the Church of *Rome* ſuppoſes, now he is in heaven, ſince he ſaid to her upon this occaſion, "Woman, what have I to do with thee," when he was on earth.

Q. *May it not be ſuppoſed, that* CHRIST *had ſhewn ſome miracle before he entered on his public miniſtry?*

A. There is great reaſon to think he had, or otherwiſe it is hardly to be imagined, ſhe ſhould ſo readily apply to him to work a miracle on this occaſion, or bid the ſervants to take ſuch notice of his orders.

Q. *What is meant by* CHRIST's *ſaying,* "*Mine hour is not yet come?*"

A. Mine hour for working this miracle is not yet come; the wine being not quite, though very near out, as the original word ſignifies: our extremity is CHRIST's opportunity.

5. Q. *What may we learn from this verſe?*

A. That what the Virgin ſaid to theſe ſervants, we ſhould think ſaid to ourſelves; and whatſoever CHRIST ſaith unto us, we muſt do.

6. Q. *May there any thing be gathered from this verſe, to confirm the truth of our Saviour's miracle?*

A. Yes: the watering-pots being made uſe of by the Jews, to purify or waſh themſelves, as they came in and out, as the Papiſts now make uſe of their ridiculous holy-water; it was plain nothing but water uſed to be put in them, and being made of ſtone, ſuppoſing wine had formerly

formerly been put in them, no tincture of it could remain to colour the water that JESUS CHRIST commanded to be put in; which could not be ſaid, had they been made of wood.

Q. *Who were they that* JESUS *bid to fill the water-pots?*

A. The ſervants of the houſe.

Q. *What may we learn from that?*

A. It confirms the miracle; ſince he did not employ his own diſciples, but the ſervants of the houſe, who were entire ſtrangers, therefore could not be ſuppoſed to join in a cheat.

Q. *What may we learn from the ſervants filling the veſſels up to the brim?*

A. That therefore no wine could poſſibly be put in to colour the water, or mix with it.

Q. *What is meant by the governor of the feaſt?*

A. It alludes to a cuſtom among the Jews, who at their entertainments uſed to chuſe one particular perſon in the company, to preſide over the reſt for that time, in order to prevent diſorder and exceſs.

Q. *Why is it remarked, that the Governor knew not from whence it was?*

A. Becauſe then he could have no hand in it, therefore his teſtimony could be the more relied on.

Q. *What ſpiritual meaning is under this miracle?*

A. The wine repreſents the Spirit, which JESUS CHRIST pours into the hearts of true believers; but though the comforts of the Holy Ghoſt, with which they are filled, are exceeding rich here, yet thoſe in heaven will ſo far ſurpaſs them, that when we come there, we ſhall have reaſon to ſay with the Governor of the feaſt, "JESUS CHRIST has kept his good wine until now."

Q. *Why is it ſo often remarked, that* JESUS *went up to* Jeruſalem *to the paſſover?*

A. To teach us how careful he was to ſubmit to every ordinance of GOD, and to ſet us an example to follow his ſteps. Never, therefore, if poſſible, be abſent from the goſpel paſſover, the ſacrament or memorial of his own bleſſed body and blood.

Ver.

14. Q. *How came theſe tradſemen to be in the temple?*

A. There was a command from GOD, that all the males ſhould appear before him at *Jeruſalem* three times in a year, (of which the feaſt of the paſſover was one) and that none was to appear before him empty. Now it being inconvenient to bring cattle, &c. ſo many miles as ſome of them were diſtant from the temple, theſe perſons ſat here with oxen, &c. to ſell to thoſe who came up to *Jeruſalem* to worſhip and offer ſacrifice.

Q. *Was not this a plauſible pretence?*

A. Yes; but our bleſſed LORD's reſenting it in this manner, ſhews us how jealous he is of the honour of his houſe, and how he reſents the leaſt miſbehaviour in the public ſervice of the church.

Q. *Was it not a bold thing of* JESUS CHRIST *to venture himſelf among ſuch a company of perſons?*

A. No doubt of it; and therefore ſome have thought, that this was the greateſt miracle CHRIST performed; and by this our LORD would ſhew thoſe in power, that if they will be zealous in reforming abuſes, and go out in the name and ſtrength of GOD, they know not what great ſucceſs they may meet with.

16. Q. *What may we learn from* CHRIST's *ſaying to them that ſold doves,* "*take theſe things hence?*"

A. That our zeal ought to be according to knowledge; that we ſhould pray for that wiſdom which dwells with prudence; and, more eſpecially, be very cautious how we act in works of reformation; as CHRIST here did not looſe the doves and let them fly about the temple (which would have occaſioned a confuſion) but ordered thoſe that ſold them, to take them thence.

Q. *When do we make the houſe of* GOD *a houſe of Merchandiſe?*

A. When we go on purpoſe to ſeem religious, in order to get buſineſs; and when we talk with others, or let our own thoughts run on worldly things at public worſhip.

25. Q. *What may we learn from the Evangeliſts ſaying, that* JESUS *knew what was in man?*

A. That

Ver.

A. That JESUS CHRIST therefore was GOD, it being impoſſible for any one but GOD to know what is in man.

CHAP. III.

1. Q. *What may we remark from* Nicodemus's *coming to* CHRIST?

A. That it is a good thing to ſee rulers come to JESUS CHRIST; and though not many mighty, not many noble are called, yet ſome are.

2. Q. *Why did* Nicodemus *come by night?*

A. For fear of man.

Q. *What may we learn hence?*

A. That when religion is out of faſhion, there will be many *Nicodemites.*

Q. *Is not the fear of man common to all converts?*

A. Yes; but where the heart is upright towards GOD, it wears off daily.

3. Q. *What do you learn from* CHRIST's *anſwer?*

A. That it is not ſufficient to have an hiſtorical faith of CHRIST, without being born again from above.

Q. *What is it to be born again from above?*

A. It is to have a principle of new life implanted in our hearts by the holy Spirit, which life muſt be evidenced by a man's bringing forth the fruits of the Spirit.

Q. *Why cannot a man ſee the kingdom of* GOD *unleſs he be born again?*

A. If by the kingdom of GOD, be underſtood to mean the kingdom of grace, then it is plain an unregenerate man cannot ſee it; or cannot underſtand its doctrines, becauſe they are ſpiritually diſcerned. But if by the kingdom of GOD, be meant the kingdom of glory; then, unleſs a man be born again he cannot ſee it, becauſe we being impure by nature, except we are renewed, we cannot dwell with a pure and holy GOD.

5. Q. *Does not this verſe urge the abſolute neceſſity of water baptiſm?*

Ver.

A. Yes, where it may be had; but how GOD will deal with perſons unbaptized we cannot tell. What have we to do to judge thoſe that are without?

10. Q. *What learn you from this verſe?*

A. That it is a ſhame for miniſters to pretend to teach others, who are not taught of GOD themſelves.

13. Q. *What learn you from theſe words,* "*The Son of man which is in heaven?*"

A. That JESUS CHRIST is GOD, ſince he declares he was then in heaven, though diſcourſing at that time with *Nicodemus*, which could not be, unleſs he was GOD.

CHAP. IV.

4. Q. *Why muſt* CHRIST *needs go through* Samaria?

A. Becauſe there was a woman to be converted there.

Q. *What learn you from thence?*

A. That where GOD has got people to be called, he will find means to bring them to himſelf.

6. Q. *What may you obſerve from* CHRIST's *being weary?*

A. That he was truly man.

7. Q. *What learn you from* CHRIST's *ſaying* "*Give me to drink?*"

A. That our bleſſed LORD underwent much fatigue in going about to preach to ſinners. And that we ought not to be aſhamed to beg, when providence reduces us to an indigent life, or to preſſing circumſtances.

9. Q. *How can it be ſaid that the* Jews *had no dealing with the* Samaritans, *when in the foregoing verſe we are told, the diſciples were gone to buy food?*

A. They might do ſome few good offices to, but had no general commerce with each other.

10. Q. *What may we learn from* CHRIST's *introducing religious talk by aſking for a little water?*

A. That we ought to ſpiritualize every thing we meet with, and take all proper opportunities to introduce religious converſation wherever we are.

14. Q. *What does* CHRIST *mean by* "*the water he ſhould give?*"

A The

ter.

A. The holy Spirit.

Q. *Why is the holy Spirit repreſented by water?*

A. Becauſe, as water waſhes away the filth of the body, ſo the holy Spirit cleanſes the pollution of the ſoul; and as water refreſhes the thirſty, ſo do the comforts of the Holy Ghoſt refreſh the ſpiritual man.

Q. *What may we learn from theſe words, "ſhall be in him a well, &c.?"*

A. That where GOD has begun a good work, he will carry it on to the day of our LORD JESUS CHRIST.

15. Q. *What may you learn from this verſe?*

A. That we ſhould pray to CHRIST, as this woman did, and beg him to give us his holy Spirit, that we may not apply to outward things for comfort.

20. Q. *Why did the woman mention this to* CHRIST?

A. Becauſe, there was a diſpute between the *Samaritans* and *Jews*, which was the proper place of worſhip, *Jeruſalem* or mount *Gerizim*. And from hence aroſe ſuch an enmity between them, that they would have no dealings with one another.

23. Q. *What is the meaning of this verſe?*

A. That now JESUS CHRIST was come, GOD's worſhip could not be confined to any particular place, but perſons might every where lift up holy hands to GOD.

24. Q. *When may we be ſaid to worſhip* GOD *in ſpirit and in truth?*

A. When we are inward with him in our worſhip, and not only honour him with our lips, but with our affections and lives.

6. Q. *What may we learn from* CHRIST's *revealing himſelf ſo freely to the woman?*

A. That he will as freely and ſpiritually reveal himſelf to every believing heart.

7. Q. *What may we learn, from the diſciples wondering that he talked with a woman?*

A. That men, eſpecially miniſters, ought not too freely to converſe with perſons of that ſex.

8. Q. *What learn you from the woman leaving her water-pot to go into the city?*

Ver.

A. That we ſhould leave our worldly buſineſs, rather than neglect at proper times to attend on the means of grace.

29. Q. *Did not the woman tell an untruth here?*

A. No, for CHRIST might have told her all. However, as CHRIST had revealed to her the greateſt ſecret of her life, ſhe might eaſily infer that he could tell her every thing elſe.

32. Q. *What may we learn from this anſwer?*

A. That we ought, after the example of our maſter, to forego our ordinary meals ſometimes for the ſake of doing good. And we may alſo learn, that a true chriſtian has meat to eat, ſpiritual comforts, which the world knows not of: a ſtranger intermeddleth not with his joys.

34. Q. *What learn we hence?*

A. That it ought to be our meat and drink, or as much pleaſure and our conſtant buſineſs to do the will of GOD, as to ſupply our bodies with proper food.

35. Q. *What does* CHRIST *mean when he bids his diſciples "to lift up their eyes?"*

A. In all probability, he pointed to the *Samaritans* whom he ſaw crowding over the fields, coming to hear his doctrine.

38. Q. *What does* CHRIST *mean by this?*

A. That the prophets had prepared the way for his coming, by their prophecies, which made the diſciples work far more eaſy.

41. Q. *What learn you from hence?*

A. That though there are many external proofs of the divinity of CHRIST's doctrine, yet his own words or his doctrine beſt explains itſelf: the divine image and ſuperſcription being written on every precept and line of it.

47. Q. *What learn we from the Nobleman's coming to* CHRIST *about his ſick ſon?*

A. That parents ſhould apply to CHRIST for their ſick children, and that afflictions ſhould drive us to GOD.

48. Q. *Wherein*

Ver.

48. Q. *Wherein was this Nobleman to be blamed?*

A. In that he confined CHRIST's power to his bodily preſence. Therefore to convince him of his frailty, and to ſtrengthen his faith, CHRIST cured his ſon at a diſtance.

52. Q. *What is meant by the ſeventh hour?*

A. One in the afternoon.

53. Q. *What learn we from this verſe?*

A. That bodily diſtempers are all cured by the power of CHRIST, and that thoſe who are now recovered from ſickneſs, are raiſed up as certainly though not ſo viſibly by him, as was the Nobleman's ſon.

CHAP. V.

6. Q. *What learn you from* CHRIST's *aſking this queſtion?* "*Wilt thou be made whole?*"

A. That he will know our wants from ourſelves.

8. Q. *What learn you from* CHRIST's *bidding him to take up his bed and walk?*

A. That though CHRIST is the firſt mover in recovering us from our natural and ſpiritual impotency, yet we muſt concur in the uſe of means.

9. Q. *What learn you from* CHRIST's *doing ſo many works on the Sabbath?*

A. That doing good, is a proper way of ſanctifying the Sabbath.

13. Q. *What learn you by* CHRIST's *conveying himſelf from the multitude?*

A. That we ſhould do good, but endeavour at the ſame time to avoid the praiſe of man.

14. Q. *What learn you from* CHRIST's *finding the man that was healed, in the temple?*

A. That it is good to ſee people, after they are recovered from their ſickneſs, going to the temple to return thanks unto GOD.

Q. *What learn you from the latter part of this verſe?*

A. That ſickneſs is often ſent as a puniſhment for ſin. That if we do not mend when GOD chaſtiſes us with

Ver.

whips, or light afflictions, we muſt expect to be chaſtiſed with ſcorpions, or greater trials.

18. Q. *What learn you from the latter part of this verſe?*

A. That the *Jews* thought, though the Arians deny it, that JESUS CHRIST believed and made himſelf to be very GOD.

35. Q. *What learn you hence?*

A. That people generally like a good miniſter for a little while, but afterwards familiarity breeds contempt.

41. Q. *What learn you hence, and in the 44th verſe?*

A. That we ſhould ſeek that honour only, which cometh from GOD, as alſo that it is impoſſible to be a chriſtian, if we ſeek to pleaſe the world.

CHAP. VI.

2. Q. *What do you learn from hence?*

A. That it is too common, for people to follow a miniſter through curioſity, more than to be edified by his doctrine.

5. Q. *What learn you from* CHRIST *being ſolicitous for the feeding of his hearers bodies?*

A. That the body is to be taken care of, and that CHRIST is as careful for us now he is in heaven, as he was for the multitude when on earth. That miniſters after his example, ſhould do all the good they can to the bodies of men, to convince them they have a love for, and to open a way for giving good advice to, their ſouls.

6. Q. *What learn you from this verſe?*

A. That the reaſon why CHRIST brings us into ſtraits, is to prove us, whether we will truſt in him or not.

9. Q. *What gather you from the words of* Philip, "*What are theſe among ſo many?*"

A. That when we look only upon outward means, no wonder that our faith fail us.

12. Q. *What learn you from* CHRIST *bidding them* "*Gather up the fragments that remained?*"

12. *A.* That

Ver.

A. That we ought to be frugal, though not coveteous; and that they will certainly have much to answer for, who waſte their whole eſtates in gaming.

14. Q. *What learn you from the latter part of this verſe?*

A. That the certainty and greatneſs of our Saviour's miracles, is an undoubted proof that he was the true Meſſiah, ſince GOD would never ſo viſibly ſet his ſeal to an impoſtor.

15. Q. *Why did* CHRIST *depart to a mountain?*

A. To teach chriſtians, and particularly miniſters, to fly worldly honours; and alſo to ſet us an example, that when we are beſet with temptations of that kind, it is beſt to retire alone, to pray to GOD to be delivered from the evil of it.

26. Q. *What learn you from what* CHRIST *here ſaid to the people?*

A. That he knows from what principles and motives we come to hear the word of GOD; therefore we ought to take heed how we hear.

53. Q. *Have the papiſts any grounds from hence for their doctrine of tranſubſtantiation?*

A. No; for CHRIST tells us in the 63d verſe, that the fleſh profiteth nothing, and that his words are ſpirit and life; i. e. they are not to be underſtood in a carnal but ſpiritual ſenſe; and frequently by interpreting them literally, men do greatly err.

CHAP. VII.

1. Q. *What learn you from* CHRIST's *walking no more in* Judea *when the* Jews *ſought to kill him?*

A. That it is our duty, not to expoſe ourſelves to needleſs dangers; and when we are perſecuted at one place, to flee to another, when the glory of GOD and the good of the church do not require our ſtaying.

7. Q. *What learn you from hence?*

A. That miniſters muſt expect to be accounted the enemies of mankind, if they are faithful to reprove them, and tell them the truth.

Q. *What*

Ver.

12. Q. *What learn you from the different opinions men had of* CHRIST?

A. That every chriſtian, eſpecially every miniſter, muſt expect to be variouſly thought of, and ſometimes to be accounted deceivers of the people.

37. Q. *Why did* CHRIST *cry out thus on the laſt day of the feaſt?*

A. Becauſe on that day, they uſed to go and draw water and bring it up to the temple, ſaying theſe words of *Iſaiah.* "And they ſhall draw water out of the wells "of ſalvation." JESUS CHRIST ſeeing them therefore do this, took occaſion to diſcourſe of the holy Spirit under the ſimilitude of water.

39. Q. *Why was not the Holy Ghoſt given, till* JESUS CHRIST *was glorified?*

A. Becauſe till then he was himſelf on earth, and had not taken on him the kingly office, nor pleaded the merits of his death before his heavenly Father, by which he purchaſed that invaluable bleſſing for us.

50. Q. *What learn you from the baldneſs of* Nicodemus, *in owning* CHRIST *before the* Jewiſh *Sanhedrim, though at firſt he came to him by night?*

A. That where there is true grace, the fear of man will wear off daily.

CHAP. VIII.

11. Q. *Why would not* CHRIST *condemn the woman caught in adultery?*

A. Not becauſe he approved of her ſin, but becauſe it did not belong to him as a prophet, to be the judge of ſuch matters.

9. Q. *What learn you from the perſons being convicted from their own conſciences, and going out one by one?*

A. That wicked men need no other accuſer but their own conſciences; and that it is abſurd to condemn and be inveterate againſt another, for a crime we have been, or are guilty of ourſelves.

Q. *Is it to be ſuppoſed that all this woman's accuſers had been guilty of adultery?*

A. Perhaps

Ver.

A. Perhaps not in the very act, but guilty of heart-adultery, as our Saviour explained it in the 5th of *Matthew.*

6. Q. *How did the* Jews *intend to enſnare our bleſſed* LORD, *by bringing this woman before him?*

A. They wanted to impeach him, either as ſevere if he ordered her to be ſtoned, or as one that gave licenſe to ſin, if he forgave her.

Q. *What may we ſuppoſe* CHRIST *wrote when he ſtooped down?*

A. It is preſumption to give the leaſt gueſs, ſince GOD has not thought proper to reveal it to us.

Q. *What may we learn from* CHRIST's *ſtooping down, as though he heard them not?*

A. That we ought to be unwilling to hear, and not take pleaſure in hearing of our neighbour's faults.

12. Q. *How can it be ſaid, that* JESUS *then ſpake again unto them, when it is ſaid before, that they went out one by one?*

A. Some have ſuppoſed, that the diſcourſe which follows at this verſe, was at another ime; but if the word *then* ſhould confine it to the preſent time, it may be reconciled thus. We may ſuppoſe where CHRIST was ſitting, there was a vacant place to which the ſcribes and phariſees brought the woman, and in which CHRIST might ſtand alone with her. Now theſe being convicted one by one, (for it ſeems plain that CHRIST ſpoke only to *them* verſe 7th) they might go out; while ſuch as were there before the ſcribes and phariſees came might remain; and to them CHRIST proceeded with his diſcourſe, and ſpake again on the point which he did, before he was interrupted.

31. Q. *What learn you from our Saviour's diſcourſe with the* Jews *who believed on him?*

A. That young converts ought to be exhorted to continue in well doing; and that perſeverance only can denominate us true diſciples.

39. Q. *What learn you hence?*

A. That this is the language of all mere profeſſors: they ſay, we have CHRIST for our Saviour; but if they were CHRIST's diſciples they would do the works of CHRIST;

Ver.

CHRIST's; for in vain we call him "LORD, LORD," if we do not the things that he says.

48. Q. *What learn you from hence?*

A. That if CHRIST who was innocence itself was called a devil, much more will the members of his houſhold.

56. Q. *What learn you hence?*

A. That if *Abraham* rejoiced at a diſtance to ſee CHRIST's day, much more ought we to rejoice and give thanks, who enjoy it as preſent.

57. Q. *Does it appear from hence that* CHRIST *was fifty years old?*

A. No, for it is plain he was not above thirty-four when he was crucified; but we muſt conſider that people in ſuch caſes generally ſpeak within compaſs; and beſides, our LORD being a man of ſorrows and acquainted with grief, he might look older by far than he really was.

58. Q. *What learn you from hence?*

A. That JESUS CHRIST is GOD, ſince he takes that title to himſelf, which GOD himſelf made uſe of when He ſent *Moſes* to *Pharaoh*, *Exodus* iii.

CHAP. IX.

2. Q. *What learn you from this queſtion, put by our bleſſed* LORD's *Diſciples to him?*

A. That they believed either the tranſmigration, or pre-exiſtence of ſouls; for otherwiſe how could a man ſin before he was born?

3. Q. *What learn you from* CHRIST's *anſwer?*

A. That all our infirmities and bodily afflictions, though we may not think ſo, are ordained by GOD for our good, and his glory.

5. Q. *Should every chriſtian be able to ſay thus for himſelf?*

A. Yes, for we are commanded to let our light ſhine before men.

6. Q. *Why did* CHRIST *put clay on the man's eyes?*

A. To ſhew the vanity of a tradition of the *Jewiſh* church,

Ver.

church, that it was unlawful to make clay on the Sabbath-day; as alſo to ſhew, that GOD ſometimes works by the moſt unlikely means; and to repreſent the caſe of young converts, who before they come to feel the comforts of the Holy Ghoſt, by ſpiritual deſertion and temptations have as it were their eyes put out.

7. Q. *Why did* CHRIST *ſend the man to waſh himſelf?*

A. To make trial of his obedience; and farther to teach us, that if we will recover our ſpiritual ſight, we muſt be workers together with GOD, in the appointed means.

9. Q. *What learn we from the man's ſaying,* "*I am he?*"

A. That we ſhould not be aſhamed to confeſs that we have been healed by JESUS CHRIST.

Q. *What may we learn from* CHRIST's *being kind to beggars?*

A. That we alſo ought to be kind to them.

16. Q. *What learn you from this firſt anſwer of the Phariſees?*

A. That ill-will ſpeaks well of no man.

17. Q. *What learn you from the beggar's anſwer?*

A. That we ſhould not fear man, when called to teſtify of JESUS CHRIST.

18. Q. *What learn you from the Phariſees being willing to have ſo many evidences of this fact?*

A. That they were unwilling it ſhould be true; but there being ſo many evidences of it, was a great proof of the truth of the miracle.

22. Q. *What learn you from this verſe?*

A. That too many men dare not ſpeak and practice what they know of JESUS CHRIST and his ways, for fear of loſing their reputation, or ſome other temporal advantage.

24. Q. *What learn you from theſe words,* "*give* GOD *the praiſe?*"

A. That GOD ſhould have all the glory of any mercies we receive; but here it was ſpoken hypocritically.

31. Q. *What learn you hence?*

A. A good leſſon, and that we cannot expect to have

our

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8. Q. *Did not this argue a fear in the Diſciples?*

A. Yes; and from hence we may learn that we ought to beware of our carnal relations, who will diſſuade us from doing our duty, if difficulties attend it, as theſe Diſciples did CHRIST.

9, 10. Q. *What is the meaning of theſe verſes?*

A. The meaning of them ſeems to be this: There is a certain time appointed by my Father for me to do my work in, and in that time I ſhall be as ſafe from danger, as a man that walketh by day is from falling; but when that time is over, I ſhall be taken by them, as a man falls when he walks in the dark.

11. Q. *Was not Lazarus actually dead? why then does* CHRIST *ſay,* "*he ſleepeth?*"

A. Becauſe death is but as a ſleep to a good man; for, as ſleep frees us from the labour of the day, ſo does death free good men from the troubles of life.

Q. *What learn you from* CHRIST's *calling* Lazarus *his friend?*

A. That he loves us as dear as himſelf; for a friend is ſaid to be as dear to a man as his own ſoul: "And thy friend which is as thy own ſoul."

16. Q. *What learn you from this ſaying of* Thomas?

A. That in times of difficulty, it is the chriſtians duty to encourage, exhort, and provoke one another to keep cloſe to CHRIST.

18. Q. *How much are* 15 *furlongs?*

A. Two miles.

19. Q. *What learn you hence?*

A. That it is the duty of chriſtians to viſit their friends; particularly at the death of their relations, and to comfort them with the hopes of ſeeing them again raiſed in glory.

20. Q. *Why did* Mary *ſit ſtill?*

A. Probably out of humility, thinking herſelf unworthy to go, till CHRIST called her.

21. Q. *Did* Martha *ſhew faith in ſaying thus?*

A. Yes; but ſhe expreſſed a weakneſs in it, ſince ſhe confined CHRIST's power to his bodily preſence.

22. Q. *Does*

Q. *Does not this verſe likewiſe prove the weakneſs of her faith?*

A. Yes; for ſhe ſeems to look upon CHRIST not as GOD, but as a Prophet only acting under him.

Q. *What learn you hence?*

A. That the *Jews* believed the doctrine of the reſurrection, though that as well as other doctrines is brought to a fuller light by the goſpel.

26. Q. *What is the meaning of theſe two verſes?*

A. They may be underſtood two ways: that though a perſon be dead in ſin, yet he ſhall live a ſpiritual life, if he believes in CHRIST; and 2dly, that a true believer, though worms deſtroy his body, ſhall yet in his fleſh ſee GOD.

Q. *What may we learn from* CHRIST's *aſking* Martha *the queſtion at the latter end of the 26th verſe?*

A. That it is good when we are reading the ſcripture doctrines, particularly the doctrines of the reſurrection, and the new birth, to aſk ourſelves, whether we believe them or not.

Q. *Did* CHRIST *call* Mary?

A. Not as we hear of, though he might and did probably; charity will incline us to think, ſhe did not tell an untruth.

Q. *What learn you from hence?*

A. That this ſhews *Mary* ſat ſtill, only becauſe CHRIST did not call her; and alſo, that we ſhould imitate her behaviour; when CHRIST calls us to repentance, we ſhould ariſe quickly, and come unto him.

Q. *Was not here the like weakneſs in* Mary's *faith as in her ſiſter's?*

A. Yes, they both confined his power to his bodily preſence.

Q. *Was it conſiſtent with* CHRIST's *innocent reſignation to be troubled?*

A. Yes, as he was troubled; for it was a trouble that did not diſcompoſe him: ſome therefore have repreſented it by a glaſs of pure cryſtal water, which, though ſhaken,

Ver.

is not muddy. And in the margin it is ſaid, "CHRIST troubled himſelf."

35. Q. *Why did* JESUS *weep?*

A. Probably, on ſeeing and conſidering what havoc ſin had made, to ſhow ſympathy for the afflicted relations; but more particularly, for the hardneſs of the people's hearts, who he knew would not be converted, though he was about to ſhew them ſo great a miracle.

36. Q. *What learn you hence?*

A. That if the *Jews* ſaid, "Behold how he loved him," when he ſhed only a few tears, well may we ſay, "Behold how he loved us," when he ſhed his precious blood for us.

37. Q. *What learn you hence?*

A. That ill-will ſpeaks well of nothing.

39. Q. *What learn you from* Martha's *ſaying*, "LORD, *by this time he ſtinketh?*

A. That looking upon human improbabilities, is a great weakener of our faith; when *Peter* began to fear, he began to ſink.

41. Q. *Do we hear that* CHRIST *prayed audibly at this time?*

A. No; but he did it ſecretly, to teach us, that it is poſſible to pray though we do not ſpeak. For the Spirit maketh interceſſion for us, with groanings that cannot be uttered.

46. Q. *What learn you hence?*

A. The folly of our modern unbelievers, who would deſire a repetition of miracles, to convince them of the truth of the chriſtian religion; whereas it is to be doubted, whether they would be convinced by them or not, ſince here were ſome who ſaw this great miracle of the reſurrection of *Lazarus*, and would not believe. "If ye believe not *Moſes* and the Prophets, neither will ye believe though one roſe from the dead."

55. Q. *What learn you hence?*

A. That before the chriſtian paſſover, the LORD's ſupper, chriſtians ought to ſtudy to prepare themſelves by prayer and examination.

CHAP.

CHAP. XII.

Q. *What learn you from* Martha's *ſerving, though* CHRIST *before this had condemned her too great ſolicitude?*

A. That religion does not call us from our common buſineſs, but teaches us to follow it, with a proper principle, obedience to GOD; and that too not at the expence of the one thing needful.

Q. *What learn you hence?*

A. That all who ſpeak well, are not ſaints, though it is beſt to judge charitably of all.

Q. *What learn you hence?*

A. That if CHRIST was not to be with us always, then he is not bodily preſent at the maſs, as the *Ramiſh* church ſuppoſes.

Q. *Did the Prophets foretelling their hardneſs of heart, lay the* Jews *under a neceſſity of not believing?*

A. No more than our knowing the ſun will riſe to-morrow, obliges the ſun to riſe. The Prophet foreknew by the Spirit of GOD that it would be ſo, therefore foretold it.

Q. *Does* GOD *harden any one's heart?*

A. Not till they have hardened their own hearts: thus *Pharaoh* firſt hardened his own heart, and then it is ſaid GOD hardened it.

43. Q. *What learn you hence?*

A. That a fear of contempt, &c. &c. keeps many well-diſpoſed people from confeſſing CHRIST before men; and that we can never be chriſtians, till we are content only with that honour and praiſe which cometh from GOD.

CHAP. XIII.

Q. *What is the meaning of this verſe?*

A. It ſeems to be this. He that is once really converted, needs not that juſtification and ſanctification, which other ſinners want; but yet ſhould mourn over his daily ſins, and daily ſeek to have them waſhed away by the blood of CHRIST.

14. Q. *Ought*

Ver.

14. Q. *Ought we to make a rite of this, and really waſh one another's feet?*

A. Some have thought ſo; but if we do what is meant by this condeſcenſion of our bleſſed LORD, ſubmit to the loweſt offices for the benefit of one another, it ſeems to be ſufficient.

26. Q. *What learn you from* CHRIST's *giving* Judas *a ſop?*

A. That thoſe are not always the greateſt favourites of heaven, to whom GOD gives outward bleſſings. And alſo, that after our Saviour's ſop, if we are not better we ſhall be the worſe; if we do not improve our advantages and ſerve our Maſter, we ſhall betray him.

27. Q. *Did* CHRIST's *ſaying unto* Judas, "*What thou doeſt do quickly,*" *lay him under an obligation to do it?*

A. By no means; the meaning of it is this, If thou art reſolved to betray me, the ſooner the better.

34. Q. *Why is the loving one another a new commandment?*

A. Becauſe it is to proceed from a new motive, and meaſure; even CHRIST's love towards us.

38. Q. *What learn you hence?*

A. That when we make any reſolutions, they ought to be made in the name and ſtrength of GOD; otherwiſe he muſt in pity let us fall, to convince us of our weakneſs.

CHAP. XIV.

26. Q. *What learn you hence?*

A. That it is one of the peculiar offices of the Holy Ghoſt, to bring to our remembrance what CHRIST has told us. And this every ſincere chriſtian knows by experience.

30. Q. *What learn you hence?*

A. That the leſs corruption we have in our hearts, the leſs power will the devil have over us.

CHAP.

CHAP. XV.

2. Q. *What learn you hence?*

A. That every unprofitable ſervant, and all mere profeſſing chriſtians, will periſh; and that thoſe who are true chriſtians muſt expect afflictions and trials to prepare them for greater ſervices.

9. Q. *What learn you hence?*

A. That the world hates chriſtians on account of their conformity to CHRIST; therefore if chriſtians will be conformed to CHRIST, it is impoſſible for them to avoid contempt.

12. Q. *What is meant by that expreſſion, "they had not had ſin?"*

A. They would not have had ſo great ſin; or no ſin at all in compariſon of what they will have now.

much obliged to go through their buſineſs with the ſame ſingleneſs of heart, not as pleaſing the vanity of their own minds, nor as gratifying their own ſelfiſh, worldly paſſions, but as the ſervants of GOD in all that they have to do. To deny this, would be as abſurd, as to make it neceſſary for one man to be more juſt or faithful than another.

To cloſe theſe arguments founded on reaſon and ſcripture. Our being indiſpenſably obliged to devote our lives to GOD, is very evident from that glorious paſſage of the Apoſtle, wherein he declares that "CHRIST died and roſe again, that we ſhould henceforth not live unto ourſelves, but unto him that died for us; that we are not our own, but bought with a price," emphatically ſo called, and that we ſhould "therefore glorify GOD in our ſouls and bodies which are his."

If then we deſire to live as rational creatures, if we would not add *heathen lives* to chriſtian prayers, if we would perform our baptiſmal vow, and do GOD's will on earth as it is done in heaven; if we would comply with the whole will of GOD, and anſwer the end of our bleſſed LORD's birth, death, reſurrection, and aſcenſion, we muſt live wholly to GOD, and make his glory the ſole rule and meaſure of our acting in every employment of life.

For want of knowing, or at leaſt of conſidering this, we ſee ſuch a mixture of ridicule in the lives of many people. You ſee them ſtrict as to ſome times and places of devotion; but when the ſervice of the church is over, they are like thoſe who ſeldom or never come there. In their way of life, their manner of ſpending both time and money, in their cares and fears, in their pleaſures and indulgences, in their labours and diverſions, they are like the reſt of the world. This makes the looſe part of the world generally make a jeſt of thoſe that are thus ſeemingly devout; not altogether it may be becauſe they are really devoted to GOD, but becauſe they appear to have no other devotion, but that of occaſional prayers.

Julius is very fearful of miſſing prayers; all the parish ſuppoſe *Julius* to be ſick, if he is not at church. But if you aſk him, why he ſpends the reſt of his time by humour or *chance?* Why he is buſy at all balls and aſſemblies? Why he gives himſelf up to an idle goſſipping converſation? If you aſk him, why he never puts his converſation, his time, and

fortune,

fortune, under the rules of religion? *Julius* has no more to ſay for himſelf, than the moſt diſorderly perſon. For he that lives in ſuch a courſe of idleneſs and folly, lives no more according to the religion of JESUS CHRIST, than he who lives in gluttony and intemperance.

Our bleſſed Saviour and his Apoſtles did not ſpend their whole miniſtry in recommending the duties of public and private prayers; though by their example and precepts they recommended and enforced both; but it is worthy our obſervation, that after they had laid down a lively faith in GOD's mercy through JESUS CHRIST, as the foundation, they were chiefly taken up in delivering doctrines which relate to common life. For they call upon us "to renounce the world, ſo as not to be conformed to it: To fear none of its evils, to reject its joys, and have no value for its happineſs: To be as *new-born babes*, that are born into a new ſtate of things; to live as *pilgrims*, in ſpiritual watching, in holy fear, and heavenly aſpirations after another life: To take up our daily croſs, to deny ourſelves, to profeſs the bleſſedneſs of holy mourning, and poverty of ſpirit: To reject the luſt of the fleſh, the luſt of the eye, and the pride of life, ſo as not to follow or be led by them: To take no anxious thought for the morrow; to live in the profoundeſt ſtate of humility; to rejoice in worldly ſufferings and injuries, when it pleaſes GOD to bring them upon us; to forgive and bleſs our enemies, and to love mankind in the ſame manner, though not degree, as GOD loves them. In ſhort, to give up our whole hearts and affections to GOD, even a GOD in CHRIST, and to ſtrive to enter through the ſtrait gate of a ſound converſion into a life of eternal glory."

This is the *common devotion*, which our bleſſed Saviour and his Apoſtles taught, in order to make it the common life of all chriſtians. But yet, though it is thus plain, that this, and this alone, is true chriſtianity, yet it is as plain, that there is little or nothing of this to be found, not only among profeſſed rakes, but even among the better and more ſober ſort of people. You may ſee them often at public worſhip, and the LORD's table, and hear them talking of grace and religion, and find them pleaſed with orthodox preachers; but look into their lives, and you ſee them juſt the ſame ſort of people as

others are, who make no pretences to devotion at all. So that the difference that you find between them, ſeems to be only the difference of natural tempers, or the effect of a polite and civilized education.

Leo has a great deal of good nature, has kept what they call good company, hates every thing that is falſe and baſe, is very generous and brave to his friends, but has concerned himſelf ſo little with religion, that he hardly knows the difference between a *Jew* and a chriſtian.

Euſebius, on the other hand, has had early impreſſions of religion, ſometimes prays extempore, and buys books of devotion, and receives the bleſſed ſacrament once a month. He can talk of all the doctrines of grace, is acquainted with the true ſtate of the controverſy between the *Calviniſts* and *Arminians*, knows all the feaſts and faſts of the church, and the names of moſt men that have been eminent for piety. You never hear him ſwear, or make a looſe jeſt, and when he talks of religion, he talks of it, as a matter of the laſt concern.

Here you ſee, that one perſon has religion enough, according to the way of the world, to be reckoned a *pious chriſtian*; and the other is ſo far from all appearance of religion, that he may fairly be reckoned an *heathen*; and yet if you look into their common life, you will find *Euſebius* and *Leo* exactly alike; ſeeking, uſing, and enjoying, all that can be gotten in this world, in the ſame manner, and for the ſame ends, even to pleaſe themſelves, without any prevailing habitual regard to the glory of GOD. You will find that riches, proſperity, pleaſures, indulgences, ſtate, equipage, and honour, are juſt as much the happineſs of *Euſebius*, as they are of *Leo*.

And muſt not all who are capable of any reflection, readily acknowledge, that this is generally the ſtate even of what we commonly term *devout people*, whether men or women? You may ſee them different from ſome others, as to times and places of worſhip, receiving the ſacrament, and with a doctrinal knowledge of the form of ſound words; but uſually like the reſt of the world in all the other parts of their lives. Is it not notorious, that chriſtians are now not only like other men in their frailties and infirmities, (this might be in ſome degree excuſable, ſince the ſcriptures inform us, that *Elijah* was a man of like paſſions with others) but are they not like heathens,

LAW GOSPELIZED;

OR, AN

ADDRESS to all CHRISTIANS

CONCERNING

HOLINESS of HEART and LIFE.

CHAPTER I. *

The Nature and Extent of Chriſtian Devotion.

CHRISTIAN devotion, ſignifies a life given or devoted to GOD; he conſequently, and he alone, is the *devout man*, who lives no longer to his own will, or after the way and ſpirit of the world, but to the ſole will of GOD; who conſiders GOD in every thing; who makes all the parts of his common life, as well as his more immediate religious exerciſes, parts of piety, by doing every thing in the name of JESUS CHRIST, and under ſuch rules as are conducive to promote GOD's glory.

Reaſon and ſcripture plainly evince the truth of this. For as there is but "one GOD and Father of us all," whoſe glory gives light and life to every thing that lives; whoſe preſence fills all places, whoſe power ſupports all beings, whoſe providence ruleth all events; ſo every thing that lives, whether in *heaven* or *earth*, whether they be thrones or principalities, men or angels, they are all bound, by the laws of their creation, to live wholly to the praiſe and glory of this one GOD and Father of them all.

* By Letter 640, Vol. II. p. 144. it appears that this tract was written about *June* 1748.

We

Had you, *Serena*, been obliged by the neceſſities of life, to waſh cloaths for your maintenance, or to wait upon ſome miſtreſs, that demanded all your labour, it would then be your duty to ſerve and glorify GOD, by ſuch humility, obedience, and faithfulneſs, as might adorn that ſtate, and improve that one talent to its greateſt height: but as GOD hath given you five talents; as he hath placed you above the neceſſities of life; as he hath left you in the hands of yourſelf, in the happy liberty of chuſing the moſt exalted ways of religion; ſo it is now your duty and privilege to turn your five talents into five more; to ſet no bounds to your love and gratitude to the bountiful Author of ſo many bleſſings; and to conſider how your time, leiſure, health, and fortune, may be made ſo many happy means of improving your fellow-creatures in the ways of GOD, and of advancing yourſelf, through grace, at laſt to the greateſt heights of eternal glory.

This, *Serena*, is indeed your profeſſion: and the reaſon of this will appear very plain, if you would only conſider, that your eſtate is as much the gift of GOD, as your eyes or hands; and is therefore no more to be buried or thrown away at pleaſure, than you are to put out your eyes, or throw away your limbs as you pleaſe.

But beſides theſe conſiderations, there are ſeveral other great and important reaſons, why all chriſtians in general, and ſuch as I am now ſpeaking of in particular, ſhould be religiouſly exact in the uſe of their fortunes for the glory of GOD.

For the manner of uſing our money, and ſpending our eſtate, enters ſo far into the buſineſs of every day, that our common life muſt neceſſarily be much of the ſame nature as our common way of ſpending our eſtate. If we waſte it, we do not waſte a trifle, that ſignifies little; but we waſte that which might be made as eyes to the blind, as a huſband to the widow, as a father to the orphan; and which, if given in faith, and out of love to JESUS CHRIST, would greatly increaſe our reward in a future ſtate. "Make to yourſelves friends (ſays our Saviour) of the mammon of unrighteouſneſs, that when you fail, they may receive you into everlaſting habitations." What ſtill adds weight to theſe arguments, is this, if we waſte our money, and do not improve our fortunes for the glory of GOD, and the good of our fellow-creatures, we

are

are not only guilty of waſting a talent which God has given us, and making that uſeleſs which might be ſo powerful a means of doing good, but we turn this uſeful talent into a powerful means of corrupting ourſelves. For ſo far as it is ſpent wrong, ſo far it is ſpent in the ſupport of ſome wrong temper, in gratifying ſome vain and unreaſonable deſires, in conforming to thoſe faſhions, and that pride of the world, which as reaſonable men and chriſtians we are obliged to renounce. If therefore, you do not ſpend your money in doing good to others, you muſt ſpend it to the hurt of yourſelf. And you will act like a man that refuſes to give that as a cordial to a ſick friend, though he could not drink it himſelf, without not only inflaming, but corrupting his whole maſs of blood.

It may be worth our while to purſue this thought a little further. For as we are now diſcourſing about people in the polite world, and of good fortunes, who we may ſuppoſe do not live in groſs ſins, but only in the indiſcreet and dangerous uſe of things innocent and lawful in themſelves, ſo it is more difficult to make ſuch people at all ſenſible of the danger of ſuch a life.

A gentleman that ſpends great part of his eſtate in ſports, and a woman that lays out all her fortune upon herſelf, can hardly be perſuaded, that the ſpirit of religion cannot ſubſiſt in ſuch a way of life. Much leſs will they be eaſily convinced, that ſuch a turn of mind, however they may live free from debaucheries, and be friends of religion, ſo far as to praiſe, ſpeak well of, and admire it in their imaginations, will give a bad turn to their whole way of life. But it is certainly ſo.

A woman, for inſtance, that loves dreſs, who thinks no expence too great to beſtow upon the adorning of her perſon, cannot ſtop there. For that ſingle temper draws a thouſand other follies along with it; and will render the whole courſe of her life, her buſineſs, her converſation, her hopes, her fears, her taſte, her pleaſures, and diverſions, all ſuitable to it. On the contrary, a lady who is habitually dead to the things of the world, and has devoted her time and fortune to God; ſuch a one will let her whole life be a continued ſeries of good actions, as may benefit her own and others ſouls, and conſequently adorn the goſpel of her Lord and Saviour Jesus Christ.

Flavia, and *Miranda*, are two maiden ſiſters, that have each of them two hundred pounds a year. They buried their father twenty years ago, and have ſince that time ſpent their eſtate as they pleaſed.

Flavia has been the wonder of all her friends, for her excellent management, in making ſo ſurprizing a figure with ſo moderate a fortune. Several ladies that have twice her fortune, are not able to be always ſo genteel, and ſo conſtant at all places of what ſhe calls innocent pleaſure and expence. She has every thing in the faſhion, and is in every place where there is any diverſion. *Flavia* is very *orthodox*; ſhe talks warmly againſt *heretics* and *ſchiſmatics*, is generally at church, and often at the ſacrament. She once commended a ſermon that was againſt the pride and vanity of dreſs, and thought it was very juſt againſt *Lucinda*, whom ſhe takes to be a great deal finer than ſhe need to be. Should any one aſk *Flavia* to do ſomething in charity; if ſhe likes the perſon who makes the propoſal, or happens to be in a right temper, ſhe will toſs him half a crown or a crown, and tell him, that if he knew what a *long millener's bill* ſhe had juſt received, he would think it a great deal for her to give. A quarter of a year after this, ſhe hears a ſermon upon the neceſſity of charity; ſhe thinks the man preaches well, that it is a very proper ſubject, and that people want much to be put in mind of it; but ſhe applies nothing to herſelf, becauſe ſhe remembers that ſhe gave a crown ſome time ago, when ſhe could ſo ill ſpare it.

As for poor people, ſhe will admit of no complaints from them; ſhe is very poſitive they are all cheats and liars, and will ſay any thing to get relief, and therefore it muſt be a ſin to encourage them in their evil ways.

You would think that *Flavia* had the tendereſt conſcience in the world, if you was to ſee how ſcrupulous and apprehenſive ſhe is of the guilt and danger of giving amiſs.

She buys all books of wit and humour, and has made an expenſive collection of all our *Engliſh Poets*; for ſhe ſays, one cannot have a true taſte of any of them, without being very converſant with all.

She will ſometimes read a book of piety, if it is a ſhort one, and if it is much commended for ſtile and language, and ſhe can tell where to borrow it.

Flavia

Flavia is very idle, and yet very fond of fine work: this makes her very often ſit working in bed until noon, and will be told many a long ſtory before ſhe is up; ſo that I need not tell you, that her morning devotions are not always rightly performed.

Flavia would be a miracle of piety, if ſhe was but half ſo careful of her ſoul, as ſhe is of her body. The riſing of a pimple in her face, or the ſting of a gnat, will make her keep her room two or three days; and ſhe thinks they are very raſh people, that do not take care of things in time. This makes her ſo over careful of her health, that ſhe never thinks ſhe is well enough; and ſo over indulgent, that ſhe never can be really well. So that it coſts her a great deal in ſleeping draughts, and waking draughts, in ſpirits for the head, in drops for the nerves, in cordials for the ſtomach, and in ſaffron for her tea.

If you viſit *Flavia* on the LORD's day, you will always meet good company; you will know what is doing in the world, and who is meant by every name that is in it. You will hear what plays were acted that week, and which is the fineſt ſong in the opera; who was intolerable at the laſt aſſembly, and what games are moſt in faſhion. *Flavia* thinks they are *Atheiſts* who play at cards on the *Sunday*; but ſhe will tell you the nicety of all the games, what cards ſhe held, how ſhe played them, and the hiſtory of all that happened at play, as ſoon as ſhe comes from church. If you would know who is rude and ill-natured, who is vain and foppiſh, who lives too high, and who is in debt; if you would know what is the quarrel at a certain houſe, or who and who are in love; if you would know how late *Belinda* comes home at night, what cloaths ſhe has bought, how ſhe loves compliments, and what a long ſtory ſhe told at ſuch a place; if you would know how croſs *Lucius* is to his wife, and what ill-natured things he ſays to her, when no body hears him; if you would know how they hate one another in their hearts, though they appear ſo kind in public; you muſt viſit *Flavia* on the *Sunday*. But ſtill, ſhe has ſo great a regard for the holineſs of the *Sunday*, that ſhe has turned a poor old widow out of her houſe, as a prophane wretch, for having been found once mending her cloaths on the *Sunday* night.

Thus lives *Flavia*; and if ſhe lives ten years longer, ſhe will have ſpent about fifteen hundred and ſixty *Sundays* after this manner; and ſhe will have worn about two hundred different ſuits of cloaths. Out of theſe *thirty years* of her life, *fifteen* of them will have been diſpoſed of in bed; and of the remaining *fifteen*, about *fourteen* of them will have been conſumed in eating, drinking, dreſſing, viſiting, converſation, reading and hearing plays and romances, and attending at opera's, aſſemblies, balls and diverſions. For you may reckon all the time ſhe is up, to be thus ſpent, except about an hour and a half, that is diſpoſed of at church, moſt *Sundays* in the year. With great management, and under mighty rules of œconomy, ſhe will have ſpent *ſix* thouſand pounds upon herſelf, except ſome few ſhillings, crowns or half crowns, that have gone from her in accidental charities.

I ſhall not take upon me to ſay, that it is impoſſible for Flavia *ever* to be ſaved; but thus much muſt be ſaid, that ſhe has no grounds from ſcripture to think ſhe is at preſent in the way of ſalvation. For her whole life is in direct oppoſition to all thoſe tempers and practices, which the goſpel has made neceſſary to ſalvation.

If you was to hear her ſay, that ſhe had lived all her life like *Anna* the propheteſs, "who departed not from the temple, "but ſerved GOD with faſtings and prayers night and day," you would look upon her as very extravagant; and yet this would be no greater an extravagance, than for her to ſay, that ſhe had been "ſtriving to enter in at the ſtrait gate," or making any one doctrine or precept of the goſpel, a rule of her life.

She may as well ſay, that ſhe lived with our Saviour when he was upon earth, as that ſhe has lived in imitation of him, or made it any part of her care to live in ſuch tempers, as he required of all thoſe that would be his diſciples. She may as truly ſay, that ſhe has every day *waſhed the Saints feet*, as that ſhe has lived in chriſtian humility and *poverty of ſpirit*; and as reaſonably think, that ſhe has taught a *charity ſchool*, as that ſhe has lived in works of charity. She hath as much reaſon to think, that ſhe has been a *centinel* in an army, as that ſhe has lived in watching and ſelf-denial. And it may as fairly be ſaid, that ſhe had lived by the labour of her hands,

as that ſhe had given all diligence to make her calling and election ſure.

Now though the irregular trifling ſpirit of this character, belongs I hope but to few people, yet many may here learn ſome inſtruction from it, and perhaps ſee ſomething of their own ſpirit in it.

But not ſo *Miranda* (the ſiſter of *Flavia*); ſhe is a ſober reaſonable chriſtian. As ſoon as ſhe was miſtreſs of her time and fortune, it was her firſt thought, how ſhe might beſt fulfil every thing that GOD required of her in the uſe of them, and how ſhe might make the beſt and happieſt uſe of this ſhort life. She depends upon the truth of what our bleſſed LORD hath ſaid, "that there is but one thing needful," and therefore makes her whole life but one continual labour after it. She has but one reaſon for doing or not doing, for liking or not liking any thing, and that is the will of GOD. She is not ſo weak, as to pretend to add, what is frequently falſely called the *fine lady*, to the *true chriſtian*; *Miranda* thinks too well, to be taken with the ſound of ſuch ſilly words; ſhe has renounced the world, to follow CHRIST in the exerciſe of humility, charity, devotion, abſtinence, and heavenly affections; and that is *Miranda*'s fine breeding.

Whilſt ſhe was under her mother, ſhe was forced to live in ceremony, to ſit up late at night, to be in the folly of every faſhion, and always viſiting on *Sundays*; to go patched, and loaded with a burden of *finery*, to the holy ſacrament; to be in every polite converſation; to hear prophaneneſs at the play-houſe, and wanton ſongs and love intrigues at the opera; to dance at public places, that fops and rakes might admire the fineneſs of her ſhape, and the beauty of her motions. The remembrance of this way of life is very grievous to her, and makes her exceeding careful to give evidences of her unfeigned repentance, by a contrary behaviour.

Miranda does not divide her duty between GOD, her neighbour, and herſelf; but ſhe conſiders all as due to GOD, and ſo does every thing in his name and for his ſake. This makes her conſider her fortune as the gift of GOD, that is to be uſed as is every thing that belongs to GOD, for the wiſe and reaſonable ends of a chriſtian and holy life: her fortune therefore is divided between herſelf and the poor,

and ſhe has only her reaſonable part of relief from it. For ſhe thinks it the ſame folly to indulge herſelf in needleſs, vain expences, as to give to other people to ſpend in the ſame way.

This is the ſpirit of *Miranda*, and thus ſhe uſes the gifts of GOD. If you was to ſee her, you would wonder who it was that was ſo ſurprizing and unaffectedly neat and clean; for every thing about her reſembles the purity of her ſoul, and ſhe is always clean without, becauſe ſhe always ſtudies to be pure within.

Every morning ſees her early at her prayers; ſhe rejoices in the beginning of every day, becauſe it begins all her pious rules of holy living, and brings the freſh pleaſure of repeating them. She ſeems to be as a guardian angel to thoſe that dwell about her, with her watchings and prayers bleſſing the place where ſhe dwells, and making interceſſion with GOD for thoſe that are aſleep.

Her devotions have had ſome intervals, and ſhe has had reaſon to think that GOD hath anſwered ſeveral of her private prayers, before the light hath entered into her ſiſter's room, *Miranda* does not know what it is to have a dull half-day; the returns of her hours of prayer, and her religious exerciſes, come too often to let any conſiderable part of time lie heavy upon her hands.

When you ſee her at work, you ſee the ſame wiſdom that governs all her other actions; ſhe is either doing ſomething that is neceſſary for herſelf, or neceſſary for others, who want to be aſſiſted. Her wiſe and pious mind neither wants the amuſement, nor can bear with the folly of idle and impertinent work; ſhe can admit of no ſuch folly as this in the day, becauſe ſhe is to call herſelf to an account for all her actions in her ſecret retirement at night.

At her *table* ſhe lives ſtrictly by this rule of holy ſcripture, "whether ye eat or drink, or whatſoever ye do, do all to "the glory of GOD." This makes her begin and end every meal, as ſhe begins and ends every day, with acts of devotion: ſhe does not indeed weigh her meat in a pair of ſcales, but ſhe weighs it in a much better balance; ſo much as gives a proper ſtrength to her body, and renders it able and willing to obey the ſoul, is *Miranda's meal.*

The

The holy ſcriptures, eſpecially of the New Teſtament, are her daily ſtudy. When ſhe has this in her hand, ſhe ſuppoſes herſelf at the feet of our Saviour and his apoſtles, and receives their ſacred words with as much attention and reverence, as if ſhe ſaw their perſons, and knew that they were juſt come from heaven, on purpoſe to teach her the way that leads to it. Nor does ſhe content herſelf barely with reading the ſcriptures; but in reading, conſtantly caſts her eye upon herſelf, and tries herſelf by every doctrine that is there, becauſe ſhe thinks this is the only poſſible way to be ready for her trial at the laſt day.

Books alſo of devotion, and eſpecially ſuch as enter into the heart of religion, and deſcribe the *inward holineſs* of the chriſtian life, have ſuch a large place in her cloſet, that ſhe is ſometimes afraid that ſhe lays out too much money in them, becauſe ſhe cannot forbear buying all the practical books of any note. But of all human writings, the *lives of pious perſons*, and eminent ſaints, are her greateſt delight. In theſe ſhe ſearches as for hidden treaſure, hoping to find ſome ſecret of holy living, ſome uncommon degree of piety, which ſhe may make her own. By this means, *Miranda* has her head and heart ſtored with all the principles of wiſdom and holineſs, and if you are in her company, when ſhe thinks proper to talk, you muſt be made wiſer and better, whether you will or not.

To relate her charity, would be to relate the hiſtory of every day for twenty years paſt. She has ſet up near twenty poor tradeſmen who had failed in their buſineſs, and ſaved as many from failing. She has educated ſeveral poor children, that were picked up in the ſtreets, and put them in a way of honeſt employment. As ſoon as any labourer is confined at home with ſickneſs, ſhe ſends to him, till he recovers, twice the value of his wages, that he may have one part to give to his family as uſual, and the other to provide things convenient for his ſickneſs.

If a family ſeems too large to be ſupported by the labour of thoſe in it that can work, ſhe pays their rent, and gives them ſomething yearly towards their cloathing. By this means there are many poor families which live in a comfort-

ble manner, and are from year to year bleſſing her in their prayers.

If there is any poor man or woman, that is more than ordinarily wicked and reprobate, *Miranda* has her eye upon them, and if ſhe can diſcover that they are in any great ſtreights or affliction, ſhe gives them ſpeedy relief. She has this care for this ſort of people, not only becauſe ſhe once ſaved a very profligate perſon from being carried to priſon, who immediately became a true penitent, but becauſe ſhe believes that a tenderneſs of affection towards the moſt abandoned ſinners, is every where repreſented in the goſpel as the higheſt inſtance of a divine and godlike ſoul.

Miranda once paſſed by a houſe, where the man and his wife were curſing and ſwearing at one another in a moſt dreadful manner, and three children crying about them; this ſight ſo much affected her compaſſionate mind, that ſhe went the next day, and even bought the three children, that they might not be ruined by living with ſuch wicked parents. They now live with *Miranda*, are bleſſed with her care and prayers, and all the good works that ſhe can do for them. They hear her talk, they ſee her live, and join with her in pſalms and prayers. The eldeſt of them has already been an inſtrument of converting his parents from their wicked life, and ſhews a turn of mind ſo remarkably pious, that *Miranda* intends him for holy orders; that being thus ſaved himſelf, he may be zealous in the ſalvation of ſouls, and do to other miſerable objects, as ſhe has done to him.

Miranda is a conſtant relief to poor people in their misfortunes and accidents; for there are ſometimes little misfortunes that happen to them, which of themſelves they could never be able to overcome: the death of a cow, or a horſe, or ſome little robbery, would keep them in diſtreſs all their lives. She does not ſuffer them to lie grieving under ſuch accidents as theſe. She immediately gives them the full value of their loſs, and makes uſe of it as a means of raiſing their minds towards GOD.

She has a great tenderneſs for *old people* that are grown paſt their labour. The pariſh allowance (*Miranda* ſays) to ſuch people, is very ſeldom a comfortable maintenance. For this reaſon, they are the conſtant objects of her care; ſhe adds

adds ſo much to their allowance, as ſomewhat exceeds the wages they got when they were young. This ſhe does to comfort them under the infirmities of their age, that being free from trouble and diſtreſs they may ſerve GOD in peace and tranquillity of mind. She has generally a large number of this kind, who by her charities, and exhortations to holineſs, ſpend their laſt days in great piety and devotion.

Miranda never wants compaſſion even to *common beggars*; eſpecially thoſe that are old or ſick, or full of ſores, and that want eyes or limbs. *Miranda* conſiders that *Lazarus* was a common beggar, that notwithſtanding he was the care of angels, and carried into *Abraham*'s boſom. She conſiders that our bleſſed Saviour and his apoſtles, were kind to beggars; that they ſpoke comfortably to them, healed their diſeaſes, and reſtored eyes and limbs to the lame and blind. She therefore hears their complaints with tenderneſs, and never bids them go to the place from whence they came, or tells them that ſhe cannot relieve them becauſe they may be cheats, or that they are ſtrangers; but ſhe relieves them for that very reaſon becauſe they are ſtrangers; and though ſhe cannot, like our Saviour and his Apoſtles, work miracles for their relief, yet ſhe remembers the words of our LORD, "I was a ſtranger and ye took me in," and can ſay with St. *Peter*, "ſuch as I have, give I unto you, in the name of JESUS of "*Nazareth*."

It may be, ſays *Miranda*, that I may ſometimes give to thoſe who do not deſerve it. But where, ſays ſhe, has the ſcripture made merit to be the rule or meaſure of my charity? On the contrary, does not the ſcripture ſpeak on this wiſe, "if thine enemy hunger, feed him; if he thirſt, give him "drink." And if I am to love and do good to my worſt enemies, ſurely I am not to deny alms to poor beggars, whom I neither know to be bad people, nor any way my enemies? Does not GOD make his ſun to riſe on the evil and on the good? Is not this the very goodneſs that is recommended to us in ſcripture? that by imitating it, "we may be children "of our father who is in heaven, who ſendeth rain on the "juſt and the unjuſt."

Perhaps you will reply, "By this means I encourage people "to be beggars." But may not the ſame objection be made againſt

not that you think I am going unprepared to meet the Judge of quick and dead, but that I am to leave a proſperous trade in the flower of my life.

This is the wiſdom of our manly thoughts. And yet what folly of the ſilliеſt children, is ſo great as this? For what is there miſerable or dreadful in death, but the conſequences of it? When a man is dead, what does any thing ſignify to him, but the ſtate he is then in?

Our poor friend *Lepidus*, you know died as he was dreſſing himſelf for a feaſt; do you think it is now part of his trouble, that he did not live till that entertainment was over? Feaſts, and buſineſs, and pleaſures and enjoyments, ſeem great things to us, whilſt we think of nothing elſe; but as ſoon as we add death to them, they all ſink into littleneſs not to be expreſſed; and the ſoul that is ſeparated from the body, no more laments the loſs of buſineſs, than the loſing of a feaſt.

If I am now going to the joys of GOD, could there be any reaſon to grieve, that this happened to me before I was forty years of age. Can it be a ſad thing to go to heaven, before I have made a few more bargains, or ſtood a little longer behind a counter?

And if I am to go amongſt loſt ſpirits, could there be any reaſon to be content, that this did not happen to me till I was old and full of riches.

If good angels were ready to receive my ſoul, could it be any grief to me that I was dying on a poor bed in a garret?

And if GOD has delivered me up to evil ſpirits, to be dragged by them to places of torment, could it be any comfort to me, that they found me upon a bed of ſtate? When you are as near death as I am, you will know, that all the different ſtates of life, whether of youth or age, riches or poverty, greatneſs or meanneſs, ſignify no more to you, than whether you die in a poor or ſtately apartment.

The greatneſs of the things which follow death, makes all that goes before it ſink into nothing.

Now, that *judgment* is the next thing which I look for, and *everlaſting happineſs* or *miſery* is come ſo near to me, all the enjoyments and proſperities of life ſeem as vain and inſignificant, and to have no more to do with my happineſs, than the cloaths that I wore when I was a little child.

What

Though this be a matter that we can eaſily paſs over at preſent, whilſt the health of our bodies, the paſſions of our minds, the noiſe, and hurry, and pleaſures, and buſineſs of the world, lead us on with "eyes that ſee not, and ears that "hear not:" yet at death, it will ſet itſelf before us in a dreadful magnitude; it will haunt us like a diſmal ghoſt, and our conſciences will never let us take our eyes from it, unleſs they are ſeared as with a red hot iron, and GOD ſhall have given us over to a reprobate mind.

Penitens was a buſy notable tradeſman, and very proſperous in his dealings; but died in the thirty-fifth year of his age.

A little before his death, when the doctors had given him over, ſome of his neighbours came one evening to ſee him; at which time he ſpake thus to them.

"I ſee, (ſays he) my friends, the tender concern you have for me, by the grief that appears in your countenances, and I know the thoughts that you now have of me. You think how melancholy a caſe it is, to ſee ſo young a man, and in ſuch flouriſhing buſineſs, delivered up to death. And perhaps, had I viſited any of you in my condition, I ſhould have had the ſame thoughts of you. But now, my friends, my thoughts are no more like your thoughts, than my condition is like yours. It is no trouble to me now to think that I am to die young, or before I have raiſed an eſtate. Theſe things are ſunk into ſuch *mere nothings*, that I have no name little enough to call them by. For if in a few days, or hours, I am to leave this carcaſe to be buried in the earth, and to find myſelf either for ever happy in the favour of GOD, or eternally ſeparated from all light and peace; can any words ſufficiently expreſs the littleneſs of every thing elſe?

Is there any dream, like the dream of life, which amuſes us with the neglect and diſregard of theſe things? Is there any folly like the folly of our manly ſtate, which is too wiſe and buſy to be at leiſure for theſe reflections?

When we conſider death as a miſery, we generally think of it as a miſerable ſeparation from the enjoyments of this life. We ſeldom mourn over an old man that dies rich, but we lament the young, that are taken away in the progreſs of their fortunes. You yourſelves look upon me with pity,

not

But the thing that now ſurprizes me above all wonders, is this, that till of late I never was convinced of that reigning ſoul-deſtroying ſin of unbelief; and that I was out of a ſtate of ſalvation, notwithſtanding my negative goodneſs, my ſeemingly ſtrict morality, and attendance on public worſhip and the holy ſacrament. It never entered into my head or heart, that the righteouſneſs of JESUS CHRIST alone, could recommend me to the favour of a ſin avenging GOD, and that I muſt be born again of GOD, and have CHRIST formed in my heart, before I could have any well-grounded aſſurance that I was a chriſtian indeed, or have any ſolid foundation whereon I might build the ſuperſtructure of a truly holy and pious life.

Alas! I thought I had faith in CHRIST, becauſe I was born in a chriſtian country, and ſaid in my creed, that "I believed on JESUS CHRIST his only Son our LORD." I thought I was certainly regenerate and born again, and was a real chriſtian, becauſe I was baptized when I was young, and received the holy ſacrament in my adult age. But alas! little did I conſider that faith is ſomething more than the world generally thinks of; a work of the heart, and not merely of the head, and that I muſt know and feel that there is no other name given under heaven whereby I can be ſaved, but that of JESUS CHRIST.

It is true indeed, you have frequently ſeen me at church and the ſacrament; but alas, you little think what remorſe of conſcience I now feel for ſo frequently ſaying, "the remembrance of our ſins is grievous unto us, and the burden of them is intolerable," when I never experienced the meaning of them in all my life. You have alſo ſeen me join with the miniſter when he ſaid, "we do not approach thy table truſting on our own righteouſneſs;" but all this while I was utterly ignorant of GOD's righteouſneſs, which is by faith in CHRIST JESUS, and was going about to eſtabliſh a righteouſneſs of my own. It is true indeed, I have kept the faſts and feaſts of the church, and have called CHRIST, Lord, Lord; but little did I think, that no one could call CHRIST truly Lord, but by the Holy Ghoſt. I have attended upon ordinations, and heard the Biſhop aſk the candidates, "whether they were called by the Holy Ghoſt;" I have ſeriouſly attended to the miniſter, when he exhorted us to pray for true repentance and GOD's holy Spirit;

Spirit; but alas, I never enquired whether I myſelf had received the Holy Ghoſt to ſanctify and purify my heart, and worked a true evangelical repentance in my ſoul. I have prayed in the litany that I might bring forth the fruits of the Spirit, but alas, my whole life has been nothing but a dead life, a round of duties, and model of performances, without any living faith for their foundation. I have profeſſed myſelf a member of the church of *England*; I have cried out, "The temple of the LORD, the temple of the LORD," and in my zeal have exclaimed againſt Diſſenters; but little did I think, that I was ignorant all this while of moſt of her eſſential articles, and that my practice, as well as the want of a real experience of a work of regeneration and true converſion, when I was uſing her offices, and reading her homilies, gave my conſcience the lie.

O my friends! a form of godlineſs without the power, and dead morality not founded on a living faith in the LORD JESUS CHRIST, is ſuch a dreadful deluſion, ſo contrary to the lively oracles of GOD, that did not I know (though alas how late!) that the righteouſneſs of JESUS CHRIST was revealed in them, and that there was mercy to be found with GOD, if we venture by a real faith on that righteouſneſs, though at the eleventh hour, I muſt now ſink into total deſpair.

Penitens was here going on, but had his mouth ſtopped by a convulſion, which never ſuffered him to ſpeak any more. He lay convulſed about twelve hours, and then gave up the ghoſt.

Now if every reader would imagine this *Penitens* to have been ſome particular acquaintance or relation of his, and fancy that he ſaw and heard all which is here deſcribed; that he ſtood by his bed-ſide when his poor friend lay in ſuch diſtreſs and agony, lamenting the want of a living faith in JESUS CHRIST, as the cauſe of a dead, lifeleſs, indevout life: if beſides this, he ſhould conſider, how often he himſelf might have been ſurprized in the ſame formal dead ſtate, and made an example to the reſt of the world; this double reflection, both upon the diſtreſs of his friend, and the goodneſs of that GOD, which ought to have led him to repentance, would in all likelihood ſet him upon ſeeking and earneſtly praying for ſuch a faith, of which *Penitens* felt himſelf void, and conſtrain

him to let the LORD have no reſt, till he ſhould be pleaſed to apply the righteouſneſs of his dear Son to his ſin-ſick ſoul, and enable him henceforward to ſtudy, out of love, to glorify him in all the actions of his future life, as the beſt and happieſt thing in the world.

This therefore being ſo uſeful a meditation, I ſhall here leave the reader, I hope, ſeriouſly engaged in it.

CHAP. IV.

Shewing, how the fear of being ſingular, and making the world their rule of action, is a ſecond great cauſe, why ſo few devote themſelves to GOD.

ANOTHER cauſe why ſo few devote themſelves to GOD, is a *fear of contempt* from the world, and their making its modes and cuſtoms the general rule of all their actions.

The hiſtory of the goſpel is chiefly the hiſtory of CHRIST's conqueſt over the world. And the number of true chriſtians, is only the number of thoſe who following the Spirit of CHRIST, have lived, and do live, contrary to this ſpirit of the world.

"Whoſoever is born of GOD, (ſays the apoſtle) overcometh the world. Set your affections on things above, and not on things on the earth; for ye are dead, and your life is hid with CHRIST in GOD."

This is the language of the whole New Teſtament; this is the mark of real chriſtianity. We are to be dead to the ſpirit and temper of the world, and live a new life in the Spirit of JESUS CHRIST.

It was this, that made Saint *Paul* ſo paſſionately expreſs himſelf, "GOD forbid, that I ſhould glory, ſave in the croſs of our LORD JESUS CHRIST." But why does he glory? becauſe his chriſtian profeſſion had called him to the honour of ſuffering for CHRIST, and of dying to the world, under reproach and contempt, as the LORD JESUS had died upon the croſs. Hence he immediately adds, "by whom the world is crucified unto me, and I unto the world."

Thus

Thus was the croſs of CHRIST, in Saint *Paul*'s time, the glory of chriſtians. For he elſewhere aſſerts, ſpeaking of chriſtians in general, that they are "to ſuffer, to be crucified, to die, and to riſe with CHRIST;" or elſe his crucifixion, and death, and reſurrection, will profit them nothing. As to his ſufferings, ſays he, "if we ſuffer with him, we ſhall alſo reign with him." As to his crucifixion and death, "Knowing that our old man is crucified with him. If we are dead with CHRIST, we believe that we ſhall alſo live with him." And then as to the reſurrection of CHRIST, ſays he, "If ye be riſen with CHRIST, ſeek thoſe things which are above." From all which texts it plainly appears, that our bleſſed LORD not only died and roſe again in our ſtead, and as our federal head and repreſentative, but that alſo if we are chriſtians indeed, we are to be conformed to all he did and ſuffered for us.

It was for this reaſon, that the holy JESUS ſaid of his Diſciples, and of all true believers, "they are not of this world, as I am not of this world." Becauſe, all true believers conforming to the ſufferings, crucifixion, death, and reſurrection of CHRIST, live no longer after the ſpirit and temper of this world, but "their life is hid with CHRIST in GOD."

How high this life is placed above the ways of the world, is wonderfully deſcribed by Saint *Paul*, in theſe words: "Wherefore, henceforth know we no man after the fleſh; yea, though we have known CHRIST after the fleſh; yet henceforth know we him no more. Therefore if any man be in CHRIST, he is a new creature; old things are paſſed away; behold, all things are become new."

He that feels the force and ſpirit of theſe words, can hardly bear any human interpretation of them. "Henceforth, &c." that is, ſince the death and reſurrection of CHRIST, the ſtate of chriſtianity is become ſo glorious a ſtate, that we do not even conſider CHRIST himſelf as in the fleſh upon earth, but as a GOD of glory in heaven; we know and conſider ourſelves not barely as men in the fleſh, but as fellow members of a new ſociety, that are to have all our hearts, our tempers and converſation in heaven.

Saint *John* plainly declares thus much: "They are of the world, therefore ſpeak they of the world, and the world heareth them; *we are of* GOD." This is his deſcription of the fol-

lowers of CHRIST; and it is proof enough, that no people are to be reckoned chriſtians in reality, who in their hearts and tempers belong to this world.

Saint *Paul* takes it for a certainty ſo well known to chriſtians, that they are no longer to be conſidered as living in this world, that he thus argues from it, as from an undeniable principle, concerning the aboliſhing the rites of the *Jewiſh* law: "Wherefore, if ye be dead with CHRIST from the rudiments of the world, why as though living in the world, are ye ſubject to ordinances?" Here could be no argument in this, but in the Apoſtle's taking it for undeniable, that chriſtians knew, their profeſſion required them to have done with all the tempers and paſſions of this world, and to live as citizens of the *New Jeruſalem*, and to have their converſation in heaven.

Our bleſſed LORD himſelf has fully determined this point, in theſe words, "They are not of this world, as I am not of this world." This is the ſtate of chriſtianity with regard to this world. If you are not thus out of and contrary to the world, you want the diſtinguiſhing mark of chriſtianity: You do not belong to CHRIST, but by being out of the world as he was out of it.

We may deceive ourſelves, if we pleaſe, with vain and ſoftening comments upon theſe words; but they are and will be underſtood in their firſt ſimplicity and plainneſs, by every one who reads them in the ſame ſpirit that our bleſſed LORD ſpoke them. And to underſtand them in any lower and leſs ſignificant meaning, is to let carnal wiſdom explain away that doctrine, by which itſelf was to be deſtroyed.

But notwithſtanding the clearneſs and plainneſs of theſe doctrines, which teach us thus to renounce the world, yet what a great part of chriſtians do live and die ſlaves to the cuſtoms and temper of the world.

How many people ſwell with pride and vanity for ſuch things as they would not know how to value at all? but that they are admired in the world.

Would a man take ten years more drudgery in buſineſs to add two horſes more to his coach, but that he knows, the world moſt of all admires a coach and ſix?

To abound in wealth, to have fine houſes and rich cloaths, to be attended with ſplendor and equipage, to be beautiful in

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our perſons, to have titles of dignity, to be above our fellow-creatures, to command the bows and obeiſance of other people, to be looked on with admiration, to purſue our enemies with revenge, to ſubdue all that oppoſe us, to ſet ourſelves in as much ſplendor as we can, to live highly and magnificently, to eat and drink, and delight ourſelves in the moſt coſtly manner; theſe are the great, the honourable, the deſirable things, to which the ſpirit of the world turns the eyes of all people; and many a one is afraid of ſtanding ſtill, and not engaging in the purſuit of theſe things, leſt the ſame world ſhould take him for a *fool*.

Many a man would often drop a reſentment, and forgive an affront, but that he is afraid the world would not forgive him.

How many would practice chriſtian temperance and ſobriety in its utmoſt extent, were it not for the cenſure which the world paſſes upon ſuch a life?

Thus do the impreſſions which we have received from living in the world enſlave our minds, ſo that we dare not attempt to be eminent in the ſight of GOD, and holy angels, for fear of being little in the eyes of the world.

You will perhaps ſay, that the world is now become chriſtian, at leaſt that part of it where we live; and therefore the world is not now to be conſidered in that ſtate of oppoſition to chriſtianity, as when it was heathen.

It is granted, the world now profeſſeth chriſtianity. But will any one ſay, that this chriſtian world is of the ſpirit of CHRIST? are its general tempers the tempers of CHRIST? are the paſſions of ſenſuality, ſelf-love, pride, covetouſneſs, ambition, and vain-glory, leſs contrary to the ſpirit of the goſpel, now they are amongſt chriſtians, than when they were among heathens? Or will you ſay, that the tempers and paſſions of the heathen world are loſt and gone?

The world is fully deſcribed to our hands by Saint *John*. "All that is in the world, the luſt of the fleſh, the luſt of the eyes, and the pride of life," &c. Now will you ſay, that this world is become chriſtian? But if all this ſtill ſubſiſts, then the ſame world is now in being, and the ſame enemy to chriſtianity that was in Saint *John's* days.

Had you lived with our Saviour, as his true diſciple, you had then been hated as he was; and if you now live in his ſpirit, the world will be the ſame enemy to you now, that it was to him then.

"If ye were of the world, (ſaith our bleſſed LORD) the world would love its own; but becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hateth you."

We are apt to loſe the true meaning of theſe words, by conſidering them only as an *hiſtorical deſcription* of ſomething that was the ſtate of our Saviour and his diſciples at that time. But this is reading the ſcripture as a *dead letter*: for they as exactly deſcribe the ſtate of true chriſtians in this, and all other times, to the end of the world.

For as *true chriſtianity* is nothing elſe but the ſpirit of CHRIST, ſo whether that ſpirit appear in the perſon of CHRIST himſelf, or in his apoſtles, or followers in any age, it is the ſame thing: whoever hath his ſpirit, will be hated, deſpiſed, and condemned by the world, as he was. For the world will always love its own, and none but its own: this is as certain and unchangeable, as the contrariety between light and darkneſs.

When the holy JESUS ſaith, "If the world hate you," he does not add by way of conſolation, that it may ſome time or other ceaſe its hatred, or that it will not always hate them; but he only gives this as a reaſon for their bearing it, "You know that it hated me, before it hated you:" ſignifying, that it was he, or his ſpirit, that by reaſon of its contrariety to the world, was then, and always would be hated by it.

Whether, therefore, the world outwardly profeſſeth, or openly perſecuteth chriſtianity, it is ſtill in the ſame ſtate of contrariety to the true ſpirit and holineſs of the goſpel.

And indeed the world, by profeſſing chriſtianity, is ſo far from being a leſs dangerous enemy than it was before, that it has by its favours deſtroyed more chriſtians, than ever it did by the moſt violent perſecution.

It is a greater and more dangerous enemy, becauſe it has greater power over chriſtians by its favours, riches, honours, rewards, and protections, than it had by the fire and fury of its perſecutions.

It

It is a more dangerous enemy, by having loſt its appearance of enmity. And the change that the world has undergone, has only altered its methods, but not leſſened its power of deſtroying religion.

Chriſtians had nothing to fear from the *heathen world*, but the loſs of their lives; but the world become a friend, makes it difficult for them to ſave their religion.

How many conſciences are kept at quiet, upon no other foundation, but becauſe they ſin under the authority of the *chriſtian world?* How many directions of the goſpel lie by unregarded, and how unconcernedly do particular perſons read them? for no other reaſon, but becauſe they ſeem unregarded by the chriſtian world. So that there is hardly any poſſibility of ſaving yourſelf from the preſent world, but by conſidering it as the ſame wicked enemy to all true holineſs, as it is repreſented in the ſcriptures; and by aſſuring yourſelf, that it is as dangerous to conform to its tempers and paſſions, now it is chriſtian, as when it was heathen.

From this quarter, therefore, ariſes a great obſtruction to a really devout life, becauſe it cannot ſubſiſt in any perſon, but ſo far as he is dead to the world. And though human prudence ſeems to talk mighty wiſely about the neceſſity of avoiding *particularities*, yet he that dares not be ſo weak as to be particular, will be often obliged to avoid the moſt ſubſtantial duties of chriſtian piety.

CHAP. V.

Shewing that the education which men generally receive in their youth, makes a devout life difficult to be practiſed; and the ſpirit of a better education repreſented in the character of Paternus.

ANOTHER obſtruction to a devout life, ariſes from our *education*. We are all of us, for the moſt part, corruptly educated, and then ſent to take our courſe in a corrupt world: ſo that it is no wonder, if examples of true piety are ſo ſeldom ſeen.

Numbers are undone by being born and bred in families that have no religion; where they are made vicious and irregular, becoming like thoſe with whom they firſt lived.

But this is not the thing I now mean; the education that I here intend, is ſuch as children generally receive from virtuous and ſober parents, and learned tutors and governors.

The firſt temper that we try to awaken in them is *pride:* as dangerous a paſſion as that of *luſt*. We ſtir them up to vain thoughts of themſelves, and do every thing we can to puff up their minds with a ſenſe of their own abilities.

Whatever way of life we intend them for, we apply to the fire and vanity of their minds; and exhort them to every thing from corrupt motives. We ſtir them up to action from principles of ſtrife and ambition; from glory, envy, and a deſire of diſtinction, that they may overtop all others, and ſhine above their neighbours in the world. Nay, we repeat and inculcate theſe motives upon them, till they think it a part of their duty to be proud, envious, and vain-glorious of their own accompliſhments.

If children are intended for *holy orders*, we ſet before them ſome eminent orator, whoſe fine preaching has made him the admiration of the age, and carried him through all the *dignities* and preferments of the church. We encourage them to have theſe *honours* in their eye, and to expect the reward of their ſtudies from them.

If the youth is intended for a *trade*, we bid him look at all the rich men of the ſame trade, and to conſider how many are carried about in their ſtately coaches, who began in the ſame low degree as he now does. We awaken his ambition, and endeavour to give his mind a right turn, by often telling him how very rich ſuch and ſuch a tradeſman died.

If he is to be a *lawyer*, then we ſet great counſellors, lords, judges, and chancellors, before his eyes. We tell him what great fees, and great applauſe, attend fine pleading; we exhort him to take fire at theſe things, and to be content with nothing leſs than the higheſt honours of the long robe.

That this is the nature of our beſt education, is too plain to need any proof; and yet after all this, we complain of the effects of pride; we wonder to ſee grown men acted and governed by ambition, envy, ſcorn, and a deſire of glory; not conſidering, that they were all the time of their youth, called upon to all their action and induſtry upon the ſame principles.

How

How dry and poor muſt the doctrines of ſelf-denial, and deadneſs to the world, ſound to a youth, that has been ſpurred up to all his induſtry, by ambition, envy, and a deſire of glory and diſtinction? And if he is not to act by theſe principles when he is a *man*, why do we call him to act by them in his *youth*?

I know it is ſaid in defence of this method of education; that ambition, and a deſire of glory, are neceſſary to excite young people to induſtry; and that if we were to preſs upon them the doctrines of ſelf-denial, and renunciation of the world, we ſhould deject their minds, and ſink them into dulneſs and idleneſs.

But ſuch objectors do not conſider, that this reaſon, if it has any ſtrength, is full as ſtrong againſt preſſing the like doctrines upon grown men, leſt we ſhould deject their minds, and ſink them into dulneſs and idleneſs.

For who does not ſee, that *middle-aged men* want as much the aſſiſtance of pride, ambition, and vain-glory, to ſpur them up to action and induſtry, as do children? And it is very certain, that the precepts of humility are more contrary to the deſigns of ſuch men, and more grievous to their minds, when they are preſſed upon them, than they are to the minds of young perſons.

But further: could ſuch objectors think, that if any children had been educated by our bleſſed LORD, or his Apoſtles, that their minds would have been ſunk into dulneſs and idleneſs? Or could they think, that ſuch children would not have been trained up in the profoundeſt principles of ſelf-denial and true devotion? Can they ſay, that our bleſſed LORD, who, conſidering him in his human nature, was the moſt devout, ſelf-denying man that ever was on earth, was hindered by his devotion from doing the greateſt example of worthy and glorious actions that ever were done by man? Can they ſay, that his Apoſtles, who lived in the ſame ſpirit of their Maſter, did therefore ceaſe to be laborious and active inſtruments of doing good to all the world?

A few ſuch reflections as theſe, are ſufficient to expoſe all the poor pretences for an education in pride and ambition.

PATERNUS lived about two hundred years ago; he had but one ſon, whom he educated himſelf, in his own houſe.

As they were ſitting together in the garden, when the child was *ten years* old, *Paternus* thus addreſſed him.

"The little time that you have been in the world, my child, you have ſpent wholly with me; and my love and tenderneſs to you, has made you look upon me as your only friend and benefactor, and the cauſe of all the comfort and pleaſure that you enjoy. Your heart, I know, would be ready to break with grief, if you thought this was the laſt day that I ſhould live with you.

But, my child, though you now think yourſelf mighty happy, becauſe you have hold of my hand, you are now in the hands, and under the tender care of a much greater father and friend than I am, whoſe love to you is far greater than mine, and from whom you receive ſuch bleſſings as no mortal can give.

That GOD, whom you have ſeen me daily to worſhip; whom I daily call upon to bleſs both you and me, and all mankind; whoſe wondrous acts are recorded in thoſe ſcriptures which you conſtantly read; that GOD, who created the heavens and the earth; who brought a flood upon the old world; who ſaved *Noah* in the ark; who was the GOD of *Abraham*, *Iſaac*, and *Jacob*; whom *Job* bleſſed and praiſed in the greateſt afflictions; who delivered the *Iſraelites* out of the hands of the *Egyptians*; who was the protector of righteous *Joſeph*, *Moſes*, *Joſhua*, and holy *Daniel*; who ſent ſo many prophets into the world; and who ſent his Son JESUS CHRIST to redeem mankind: this GOD, who has done all theſe great things; who has created the many millions of men, that lived and died before you was born; with whom the ſpirits of good men that are departed this life, now live; whom infinite numbers of angels now worſhip in heaven; this great GOD, who is the creator of worlds, of angels, and men, is your loving father and friend, your good creator and nouriſher; from whom, and not from me, you received your being ten years ago, at the time that I planted that little *elm* which you there ſee.

I myſelf am not half the age of this *ſhady oak* under which we ſit; many of our fathers have ſat under its boughs; we have all of us called it ours in our turn: it ſtands, and drops its *maſters*, as it drops its leaves.

You ſee, my ſon, this wide and large *firmament* over our heads, where the *ſun* and *moon*, and all the *ſtars*, appear in their turn: if you was to be carried up to any of theſe bodies, you would diſcover others as much above you, as the ſtars are above this *earth*. Were you to go up or down, eaſt or weſt, north or ſouth, you would find the ſame height without any top, and the ſame depth without any bottom.

And yet, my child, ſo great is GOD, that all theſe bodies added together, are but as a grain of ſand in his ſight. Nevertheleſs, you are as much the care of this great GOD and Father of all worlds, and of all *ſpirits*, as if there were no creature for him to love and protect but you alone. He numbers the hairs of your head, watches over you ſleeping and waking, and has preſerved you from a thouſand dangers, of which neither you nor I know any thing.

How poor my power is, and how little I am able to do for you, you have often ſeen. Your late ſickneſs has ſhewn you how little I could do for you in that ſtate; and the frequent pains of your head are plain proofs, that I have no power to remove them.

I can bring you food and medicines, but have no power to turn them into your relief and nouriſhment: it is GOD alone that can do this for you.

Therefore, my child, fear, and worſhip, and love GOD. Secure an intereſt in his favour, by ſeeking after a living faith in JESUS CHRIST his dearly beloved Son; and then He, who bleſſed my father before I was born, will bleſs you when I am dead.

I ſhall in a ſhort time die, and leave you to GOD and yourſelf; and as I know that my Redeemer liveth, and truſt that GOD has forgiven me my ſins, I ſhall go to my dear Saviour CHRIST JESUS, and live amongſt patriarchs and prophets, ſaints and martyrs, and wait for your ſafe arrival at the ſame place.

Therefore, my child, meditate on theſe great things, and your ſoul, through the influences of GOD's bleſſed Spirit, will ſoon grow great and noble, by ſo meditating upon them.

Let your thoughts often leave theſe gardens, theſe fields, and farms, to contemplate upon GOD, and CHRIST, and heaven, to meditate upon angels and the ſpirits of good men living in light and glory.

As

As you have been uſed to look to me in all your actions, and have been afraid to do any thing unleſs you firſt knew my will; ſo let it now be a rule of your life, to look up to GOD, even a GOD in CHRIST, in all your actions; to do every thing in his fear, and to abſtain from every thing that is not according to his will.

GOD keepeth a book of life, wherein all the actions of all men are written; and when you die, my child, this book will be laid open before men and angels; and according as your actions are there found to have been done in, and proceeded from a living faith in JESUS CHRIST, you will either be received into the happineſs of thoſe holy men who have died in faith, or be turned away among thoſe wicked ſpirits, thoſe hypocrites and unbelievers, that are never to ſee GOD any more.

Never forget this book, my ſon, for it muſt be opened, you muſt ſee it, and you muſt be tried by it according to the deeds done in the body, whether they have been good, or whether they have been evil.

But above all, my child, learn of JESUS CHRIST to be meek and lowly in heart, and never do any thing through ſtrife or vain-glory. Reſiſt, therefore, and look up to CHRIST for a conqueſt over every thought of *ſelf-pride* and *ſelf-diſtinction*; and accuſtom yourſelf to rejoice in all the excellencies and perfections of your fellow-creatures, and pray and ſtudy that you may be as glad to ſee any of their good actions, as your own. For as GOD is as well pleaſed with their well-doings, as with yours; ſo you ought to deſire, that every thing that is wiſe, and holy, and good, may be performed in as high a manner by other people, as by yourſelf.

When I am dead, my ſon, you will be maſter of all my eſtate, which will be a great deal more than the neceſſities of one family require. As you are, therefore, to be charitable to the ſouls of men, and wiſh them the ſame happineſs with yourſelf, in heaven, ſo be charitable to their bodies, and endeavour to make them as happy as you can upon earth.

Study to have your heart filled with the love of GOD, and the love of your neighbour, and then be contented to be no deeper a ſcholar, no finer a gentleman, than theſe tempers will make you. I am teaching you *Latin* and *Greek*, not that you ſhould deſire to be a great critic, a fine poet, or an elo-

quent

quent orator; but, that you may at proper times look into the hiſtory of paſt ages, and learn the methods of GOD's providence over the world; and that by reading the writings of the ancient ſages, you may ſee how wiſdom and virtue have been the praiſe of great men of all ages, and fortify your mind by their wiſe ſayings.

Avoid all ſuperfluous ſhews of finery and equipage, and let your houſe be furniſhed with moderate conveniencies. Do not conſider what your eſtate can afford, but what right reaſon and religion require.

Let your dreſs be decent, clean, and modeſt; and as to your meat and drink, in them obſerve the higheſt rules of chriſtian temperance and ſobriety; conſider your body only as the ſervant and miniſter of your ſoul; and only ſo nouriſh it, as it may beſt perform an humble and obedient ſervice to it.

But, my ſon, obſerve as a principal thing, and which I ſhall remind you of as long as I live with you, *Hate and deſpiſe all human glory*; it is nothing elſe but human folly. Love humility in all its inſtances, practiſe it in all its parts; condeſcend to all the weakneſs and infirmities of your fellow-creatures, cover their frailties, love their excellencies, encourage their virtues, relieve their wants, rejoice in their proſperities, compaſſionate their diſtreſs, receive their friendſhip, overlook their unkindneſs, forgive their malice, be a ſervant of ſervants, and condeſcend to do the loweſt offices to the loweſt of mankind.

Aſpire after nothing but an intereſt in the righteouſneſs of JESUS CHRIST; and as a conſequence of that, your own purity and perfection. Remember, my dear child, remember, that there is but one man in the world, with whom you are to have perpetual contention, and whom you ſhould be always ſtriving to exceed, and that is yourſelf.

The time of practiſing theſe precepts, my ſon, will ſoon be over with you; the world will ſoon ſlip through your hands, or rather you will ſoon ſlip through it. It ſeems but the other day, ſince I received the ſame inſtructions from my dear father, that I am now leaving with you. And the GOD that gave me ears to hear, and a heart to receive what my father ſaid unto me, will, I hope, give you grace to love and follow the ſame inſtructions."

Thus did *Paternus* educate his ſon.

Can

Can any one think, that ſuch an education as this would weaken and deject the minds of young people, and deprive the world of any worthy and reaſonable labours?

So far therefrom, that there is nothing ſo likely to enoble and exalt the mind, and prepare it for the moſt heroical exerciſe of all virtues. And fatal experience every day evinces, that a contrary way of educating youth, is no ſmall hindrance to their devoting themſelves entirely to GOD, and living up to the ſtricteſt rules of the bleſſed and everlaſting goſpel.

An education which is not wholly intent upon this, is as much beſide the point, as an art of phyſic that had little or no regard to the reſtoration of health: or rather, it is like adminiſtering poiſon inſtead of phyſic.

For as the only end of the phyſician, is to reſtore nature to its own ſtate; ſo the only end of education is, to reſtore our rational nature to its proper ſtate. And as phyſic may juſtly be called the art of reſtoring health, ſo education ſhould be conſidered in no other light, than as the art of recovering man to the uſe of reaſon and religion.

The youths that attended upon *Pythagoras*, *Socrates*, *Plato*, and *Epictetus*, were thus educated. And ſince chriſtianity hath, as it were, new created the *moral* and *religious world*, and ſet every thing that is reaſonable, wiſe, holy, and deſirable, in its true point of light; one may reaſonably expect, that the education of youth ſhould be as much bettered by chriſtianity, as the faith and doctrines of religion are amended by it.

But ſince our modern education is not of this kind, a deficiency in ſuch an eſſential point, may be juſtly aſſigned as *our great reaſon* why many men find it ſo exceedingly difficult to devote themſelves wholly unto GOD.

CHAP

CHAP. VI.

Shewing how the method of educating daughters, makes it difficult for them to enter into the ſpirit of chriſtianity; how miſerably they are injured and abuſed by ſuch an education; and the ſpirit of a better education repreſented in the character of Euſebia.

THAT turn of mind which is taught and encouraged in the *education of daughters*, makes it exceeding difficult for them to enter into ſuch a ſenſe and practice of true devotion, as the ſpirit of chriſtianity requires.

For if it were a virtue in a woman, to be proud and vain in herſelf, and fond of the world; we could hardly uſe better means to raiſe theſe paſſions, than thoſe that are now uſed in their education.

Matilda is a fine woman, of good breeding, great ſenſe, and has a great deal of regard for religion: ſhe has three daughters, educated by herſelf; ſhe will truſt them to no one elſe, nor at any ſchool, for fear they ſhould learn any thing ill. She ſtays with the *dancing-maſter* all the time he is with them, becauſe ſhe will hear every thing that is ſaid to them. She has heard them read the *ſcriptures* ſo often, that they can repeat great part of them without book; and there is ſcarce a good book of devotion, but you may find it in their cloſets.

Her daughters ſee her great zeal for religion, but then they ſee an equal earneſtneſs for all ſorts of finery. They are afraid to meet her, if they have miſſed the *church*; but then they are more afraid to ſee her, if they are not laced as ſtrait as they can poſſibly be.

Matilda is ſo intent upon all the arts of improving their *dreſs*, that ſhe has ſome new fancy almoſt every day, and leaves no ornament untryed, from the richeſt jewel to the pooreſt flower. She is ſo nice and critical in her judgment, and ſo ſenſible of the ſmalleſt error, that her maid is often forced to dreſs and undreſs her daughters three or four times a day, before ſhe can be ſatisfied with it.

As to the *patching*, ſhe reſerves that to herſelf; for ſhe ſays, if they are not ſtuck on with judgment, they are rather a prejudice, than an advantage to the face.

The

The children ſee ſo plainly the temper of their mother, that they even affect to be more pleaſed with dreſs, than they really are, merely to gain her favour.

They ſaw the eldeſt ſiſter once brought to her tears, and her perverſeneſs ſeverely reprimanded, for preſuming to ſay, that ſhe thought it was better to cover the neck, than to go ſo far naked as the modern dreſs requires.

She ſtints them in their meals, and is very ſcrupulous of what they eat and drink; and tells them how many fine ſhapes ſhe has ſeen ſpoiled in her time, for want of ſuch care. If a *pimple* riſes in their faces, ſhe is in a great fright, and they themſelves are as afraid to ſee her with it, as if they had committed ſome great ſin.

Whenever they begin to look ſanguine and healthy, ſhe calls in the aſſiſtance of the *doctor*; and if phyſic and iſſues will keep the complexion from inclining to *coarſe* or *ruddy*, ſhe thinks them well employed.

By this means they are pale, ſickly, infirm creatures, impoured through want of ſpirits, crying at the ſmalleſt accidents, ſwooning away at any thing that frightens them, and hardly able to bear the weight of their beſt cloaths.

The eldeſt daughter lived as long as ſhe could under this diſcipline, and died in the twentieth year of her age. When ſhe was opened, it appeared, that her ribs had grown into her liver, and that her other entrails were much hurt, by being cruſhed together with her ſtays, which her mother had ordered to be twitched ſo ſtrait, that it often brought tears into her eyes, whilſt the maid was dreſſing her.

Her youngeſt daughter is run away with a gameſter, a man of great beauty, and who, in dreſſing and dancing, has no ſuperior.

Matilda ſays, ſhe ſhould die with grief at this accident, but that her conſcience tells her, ſhe has contributed nothing to it herſelf. She appeals to their cloſets and their books of devotion, to teſtify what care ſhe has taken to eſtabliſh her children in a life of ſolid piety and devotion.

Now, though I do not intend to ſay, that no daughters are brought up in a better way than this (for I hope many are) yet thus much, I believe, may be ſaid, that the much greater part of them are not brought up ſo well, or accuſtomed to ſo much religion, as in the preſent inſtance.

Their

himſelf into as *good wind* as any *running footman* in the kingdom.

I have been thus circumſtantial in ſo many fooliſh particulars of this kind of life, becauſe I hope, that every particular folly that you here ſee and read of, will naturally turn itſelf into an argument for the wiſdom and happineſs of a religious life.

But you will perhaps ſay, that the ridiculous, reſtleſs life of *Flatus*, is not the common ſtate of thoſe, who reſign themſelves up to live by their own humour, and neglect the ſtrict rules of religion; and that therefore it is not ſo great an argument of the happineſs of a religious life, as I would make it.

I anſwer, that I am afraid it is one of the moſt *general characters* in life; and that few people can read it, without ſeeing ſomething in it which belongs to them. But let it be granted, that the *generality* of people are not of ſuch reſtleſs, fickle tempers as *Flatus*; the difference is only this, *Flatus* is continually changing and trying ſomething new, but others are content with ſome one ſtate; they do not leave *gaming*, and then fall to *hunting*; but they have ſo much ſteadineſs in their tempers, that ſome ſeek after no other happineſs, but that of heaping up riches; others grow old in the ſports of the field; and others are content to drink themſelves to death, without the leaſt enquiry after any other happineſs.

Now is there any thing more happy or reaſonable in ſuch a life as this, than in the life of *Flatus*? Is it not as great and deſirable, as wiſe and happy, to be conſtantly changing from one thing to another, as to be nothing elſe but a gatherer of money, a hunter, a gameſter, or a drunkard all your life? Shall religion be looked upon as a burden, or as a dull and melancholy ſtate, for calling men from ſuch a happineſs as this?

But turn your eyes now another way, and let the glorious joys, the exquiſite happineſs of *Feliciana*, teach you how miſerable, and how dull they muſt needs be, and what a deluſion they are in, whoſe hearts are not wholly devoted unto GOD.

If you was to live with *Feliciana* but one half year, you would ſee all the happineſs that ſhe is to have as long as ſhe lives. She has no more to come, but the poor repetition of that

that which could never have pleaſed once, but through a wrong turn of mind, and want of thought.

She is to be again dreſſed fine, and keep her viſiting days. She is again to change the colours of her cloaths, again to have a new head, and again put patches on her face. She is again to ſee who acts beſt at the play-houſe, and who ſings fineſt at the opera. She is again to make ten viſits in a day, and be ten times in a day trying to talk artfully, eaſily, and politely about nothing.

She is to be again delighted with ſome new faſhion; and again angry at the change of ſome old one. She is to be again at cards and gaming at midnight, and again in bed at noon. She is to be again pleaſed with hypocritical compliments, and again diſturbed with imaginary affronts. She is to be again pleaſed with her good luck at gaming, and again tormented with the loſs of her money.

She is again to prepare herſelf for a birth night, and again ſee the town full of good company. She is again to hear the cabals and intrigues of the town, again to have ſecret intelligence of private amours, and early notice of marriages, quarrels, and partings.

If you ſee her come out of her chariot more briſkly than uſual, converſe with more ſpirit, and ſeem fuller of joy than ſhe was laſt week, it is becauſe there is ſome ſurprizing new dreſs, or new diverſion juſt come to town.

Theſe are all the ſubſtantial and regular parts of *Feliciana*'s happineſs; and ſhe never knew a pleaſant day in her life, but it was owing to ſome one or more of theſe things.

It is for this happineſs, that ſhe has been always deaf to the reaſonings of religion; and if you look into the world, and obſerve the lives of thoſe women, whom no arguments can prevail on to live wholly unto GOD; you will find moſt of them to be ſuch, as loſe all the comforts of religion, without gaining the tenth part of *Feliciana*'s happineſs. They are ſuch as ſpend their time and fortunes only in mimicking the pleaſures of richer people; and rather look and long after, than enjoy thoſe deluſions, which are only to be purchaſed by conſiderable fortunes.

Nor does a life only of ſuch vanity and ſenſuality as that of *Flatus* or *Feliciana*'s, but even the moſt regular kind of life, that is not governed by *great* devotion, ſufficiently ſhews

how

how dull and uncomfortable their lives muſt needs be, who are not wholly devoted unto GOD.

Octavius is a learned, ingenious man, well verſed in moſt parts of literature, and no ſtranger to any kingdom in *Europe*. The other day, being juſt recovered from a lingering fever, he thus addreſſed his friends.

"My glaſs, ſays he, is almoſt run out; and your eyes ſee how many marks of age and death I bear about me: But I plainly feel myſelf ſinking away faſter than any ſtanders by do imagine. I fully believe, that one year more will conclude my reckoning."

The attention of his friends was much raiſed by ſuch a declaration, expecting to hear ſomething truly excellent from ſo learned a man, who had but a year longer to live; when *Octavius* proceeded in this manner: "For theſe reaſons, my friends, I have left off all taverns, the wine of thoſe places is not good enough for me in this decay of nature. I muſt now be nice in what I drink; I cannot pretend to do as I have done; and therefore am reſolved to furniſh my own cellar with a little of the very beſt, though it coſt me ever ſo much.

I muſt alſo tell you, my friends, that age forces a man to be wiſe in many other reſpects, and makes us change many of our opinions and practices.

You know how much I have liked a large acquaintance; I now condemn it as an error. Three or four chearful, diverting companions, is all that I now deſire; becauſe I find, that in my preſent infirmities, if I am left alone, or to grave company, I am not ſo eaſy to myſelf."

A few days after *Octavius* had made this declaration to his friends, he relapſed into his former illneſs, and was committed to a nurſe, who cloſed his eyes before his freſh parcel of wine came in.

Young *Eugenius*, who was preſent at this diſcourſe, went home a new man, with full reſolutions of devoting himſelf to GOD. "I never, ſays *Eugenius*, was ſo deeply affected with the wiſdom and importance of religion, as when I ſaw how poorly and meanly the learned *Octavius* was to leave the world, through the want of it.

How often had I envied his great learning, his ſkill in languages, his knowledge of antiquity, his addreſs, and fine

manner

manner of expreſſing himſelf upon all ſubjects! But when I ſaw how poorly it all ended, what was to be the laſt year of ſuch a life, and how fooliſhly the maſter of all theſe accompliſhments was then forced to talk, I was then convinced that there muſt be nothing ſo happy and comfortable as a life of true devotion; nor any thing ſo poor and comfortleſs, as death without it."

Look now at that condition of life, which draws the envy of all eyes.

Negotius is a temperate honeſt man: he ſerved his time under a maſter of great trade, but has by his own management made it a more conſiderable buſineſs than ever it was before. For thirty years paſt, he has written fifty or ſixty letters in a week, and is buſy in correſponding with all parts of *Europe*. The general good of trade ſeems to *Negotius* to be the general good of life; whomſoever he admires, whatever he commends, or condemns, either in church or ſtate, is admired, commended, or condemned, with ſome regard to trade.

As money is continually pouring in upon him, ſo he often lets it go in various kinds of expence and generoſity, and ſometimes in ways of charity.

Negotius is always ready to join in any public contribution: If a purſe is making at any place where he happens to be, whether it be to buy a plate for a horſe-race, or to redeem a priſoner out of jail, you are always ſure of having ſomething from him.

He has given a fine ring of bells to a church in the country; and there is much expectation, that he will ſome time or other make a more beautiful front to the market-houſe, than has yet been ſeen in any place. For it is the generous ſpirit of *Negotius* to do nothing in a mean way.

The generality of people, when they think of happineſs, think upon *Negotius*, in whoſe life every inſtance of happineſs is ſuppoſed to meet; ſober, prudent, rich, proſperous, generous, and as the world thinks, charitable.

Let us now then look at this condition in another, but truer light.

Let it be ſuppoſed, that this ſame *Negotius* was a painful, laborious man, every day deep in a variety of affairs; that he neither drank, nor was debauched; but was ſober and regular

gular in his buſineſs. Let it be ſuppoſed that he grew old in this courſe of trading; and that the end and deſign of all this labour, care, and application to buſineſs, was only that he might die poſſeſſed of more than a hundred thouſand pair of boots and ſpurs, and as many great-coats. Now if this was really the caſe, I believe it would be readily granted, that a life of ſuch buſineſs was as poor and ridiculous, as any that can be invented. But it would puzzle any one to ſhew, that a man that has ſpent all his time and thoughts in buſineſs and hurry, that he might die, as it is ſaid, worth a hundred thouſand pounds, is any whit wiſer than he, who has taken the ſame pains to have as many pair of boots and ſpurs when he leaves the world.

For if when he has gotten his hundred thouſand pounds, or all his boots, his ſoul is to go to his own place, as every ſoul needs muſt that has not cloſed with JESUS CHRIST, and is not born again of GOD; how can we ſay, that he who has worn out his life in raiſing an hundred thouſand pounds, has acted a wiſer part for himſelf, however his money may profit others, than he who has had the ſame care to provide a hundred thouſand pair of boots and ſpurs, and as many great coats?

It would be endleſs to multiply examples of this kind, to ſhew how little is loſt, and how greatly they are miſtaken, who imagine they ſhould render themſelves dull and comfortleſs by introducing a ſtrict piety into every condition of human life.

Examples of great piety are not now common in the world; but the miſery and folly of worldly men, and vain and trifling women, is what meets your eyes in every place; and you need not look far to ſee, how poorly, how vainly men dream away their lives for want of real devotion.

This is the reaſon that I have laid before you ſo many characters of the vanity of a worldly life, to teach you to make ſome benefit of the corruption of the age, and that you may be made wiſe, though not by the ſight of what piety is, yet by ſeeing what miſery and folly reign where piety is not.

To meditate upon the perfection of the divine attributes, to contemplate the love of GOD in CHRIST, the glories of heaven,

heaven, the joys of ſaints and angels, living for ever in the brightneſs and glory of the divine preſence; theſe are the meditations of ſouls advanced in piety, and not ſo ſuited to every capacity.

But to ſee and conſider the emptineſs and error of all worldly happineſs; to ſee the groſſneſs of ſenſuality, the poorneſs of pride, the ſtupidity of covetouſneſs, the vanity of dreſs, the deluſion of honour, the blindneſs of our paſſions, the uncertainty of our lives, and the ſhortneſs of all worldly projects; theſe are meditations which are ſuited to all capacities, and fitted to ſtrike all minds: This is that "wiſdom that crieth, and putteth forth her voice in the ſtreets," that ſtandeth at all our doors, that appealeth to all our ſenſes, teaching us in every thing, and every where, by all that we ſee, and all that we hear, by births and burials, by ſickneſs and health, by life and death, by pains and poverty, by miſery and vanity, and by all the changes and chances of life; that there is nothing elſe for man to look after, no other end in nature for him to drive at, but a happineſs, which is only to be found in a *life devoted to* GOD.

CHAP. VIII.

Shewing the excellency and greatneſs of a devout ſpirit, and proving that a contrary ſpirit, is an indication of great ignorance and ſtupidity.

I Have now finiſhed what was intended; I have explained the nature of *chriſtian devotion*, and ſhewn that it belongs to all orders, and more eſpecially to thoſe whoſe fortunes ſet them above the common level of mankind. I have endeavoured to point out to you, the *chief cauſes* of the general indevotion of the profeſſing chriſtian world; and have ſhewn in *various characters*, how poor, how miſerable they live, who are ſtrangers to a life wholly devoted to GOD. I ſhall only add a word or two by way of concluſion, to prove that fervent devotion is the nobleſt temper of the greateſt and nobleſt ſouls; and that a want of devotion, wherever it is, either amongſt the learned or unlearned, is founded in groſs ignorance,

rance, and in the greateſt blindneſs and inſenſibility that can happen to a rational creature.

And here, I ſuppoſe it will be granted on all hands, that it is a ſign of a great and noble mind for a man to be full of reverence and duty to his parents, to have the trueſt love and honour for his friend, and to excel in the higheſt inſtances of gratitude to his benefactor. Are not theſe tempers, in the higheſt degree, ſigns of the moſt exalted and perfect minds?

And yet what is *devotion*, but the higheſt exerciſe of theſe tempers, of *duty*, *reverence*, *love*, *honour*, and *gratitude*, to the amiable, glorious *parent*, *friend* and *benefactor* of all mankind? So long, therefore, as duty to parents, love to friends, and gratitude to benefactors, are thought great and honourable tempers; devotion, which is nothing elſe but duty, love, and gratitude to GOD, muſt have the chief place amongſt our higheſt virtues.

Again; we know how our bleſſed LORD acted in a human body; it was "his meat and drink to do the will of his Father which is in heaven." And if any number of heavenly ſpirits were to leave their habitations in the light of GOD, and be for a while united to human bodies, they would certainly tend towards GOD in all their actions, and be as heavenly as they could, in a ſtate of fleſh and blood.

They would act in this manner, becauſe they know that GOD is the only good of all ſpirits; and that whether they were in the body or out of the body, in heaven or on earth, they muſt have every degree of their greatneſs and happineſs from GOD alone. All human ſpirits therefore, the more exalted they are, and the more they know their divine original, and the nearer they come to heavenly ſpirits, by ſo much the more will they live to GOD in all their actions, aud make their whole life a ſtate of devotion.

A *devout man* makes a true uſe of his reaſon; he ſees through the vanity of the world, diſcovers the corruption of his nature, and the blindneſs of his paſſions. He lives by a *law* which is not viſible to vulgar eyes; he enters into the world of *ſpirits*; he compares the greateſt things, ſets eternity againſt time; and chuſes rather to be for ever great in the preſence of GOD when he dies, than to have the greateſt ſhare of worldly pleaſures whilſt he lives. There is nothing, there-

fore, that ſhews ſo great a genius, nothing that ſo raiſes us above vulgar ſpirits, nothing that ſo plainly declares an *heroic* greatneſs of mind, as great and fervent devotion.

When you ſuppoſe a man to be a *ſaint*, or all devotion, you have raiſed him as much above all other conditions of life, as a *philoſopher* is above an *animal*.

The greateſt ſpirits of the heathen world, ſuch as *Pythagoras*, *Socrates*, *Plato*, *Epictetus*, and *Marcus Antoninus*, owed all their greatneſs to ſomething they poſſeſſed, that reſembled devotion. Their wiſdom and deep contemplations, tended only to deliver men from the vanity of the world, and the ſlavery of bodily paſſions; and had they been endowed with the revelation of JESUS CHRIST, they might have juſtly been ſtiled great and devout men. For their main end of living, ſeemed to be, that they might act as ſpirits that came from GOD, and were ſoon to return to him.

But to proceed: Courage and bravery are words of a great ſound, and ſeem to ſignify an heroic ſpirit; but yet humility, which ſeems to be the loweſt, meaneſt part of devotion, is a more certain argument of a noble and courageous mind. A man that dares be poor and contemptible in the eyes of the world, to approve himſelf to JESUS CHRIST; that reſiſts and rejects all human glory, that oppoſes the clamour of his paſſions, that meekly puts up all injuries and wrongs, and dares ſtay for his reward, till the inviſible hand of GOD gives to every one their proper places, endures a much greater trial, and exerts a nobler fortitude, than he that is bold and daring in the fire of battle. For the boldneſs of a ſoldier, if he is a ſtranger to devotion, is rather weakneſs than fortitude; it is at beſt but mad paſſion, and heated ſpirits, and has no more true valour in it, than the fury of a tyger. For as we cannot lift up a hand, or ſtir a foot, but by a power that is lent us from GOD; ſo bold actions that are not directed by the laws of GOD, and done with a regard to his glory, are no more true bravery, than ſedate malice is chriſtian patience.

Farther; That part of devotion which expreſſes itſelf in ſorrowful confeſſions, and penitential tears of a broken and contrite heart, which with ſome ſeems likewiſe another of the pooreſt and meaneſt things; is notwithſtanding an indication of the moſt great and noble mind. For who does not acknow-

ledge

ledge it an inſtance of an ingenuous, generous and brave mind, to acknowledge a fault, and aſk pardon for any offence? Are not the fineſt and moſt improved minds the moſt remarkable for this excellent temper? Is it not alſo allowed, that the ingenuity and excellency of a man's ſpirit is much ſhewn, when his ſorrow and indignation at himſelf, riſes in proportion to the folly of his crime, and the goodneſs and greatneſs of the perſon he has offended? Now if theſe things are ſo, then the greater any man's mind is, the more he will be diſpoſed to proſtrate himſelf, and confeſs his faults before GOD, in all the humbleſt acts and expreſſions of repentance. And the greater the ingenuity, the generoſity, judgment, and penetration of his mind is, the more will he exerciſe and indulge a paſſionate, tender ſenſe of GOD's juſt diſpleaſure; and the more he knows of the greatneſs, the goodneſs, and perfection of the divine nature, the fuller of ſhame and confuſion he will be at his own ſins and ingratitude.

From all which conſiderations, it plainly appears, that devotion is a true elevation of the ſoul, and that a lively ſenſe of honour, and great knowledge of ourſelves, are the beſt natural helps that devotion hath. And if this does not prove, that *great devotion* is the *nobleſt temper* of the greateſt and *nobleſt ſouls*, we have not an argument to prove, that there is any ſuch thing as a wiſe man or a fool.

On the other hand, it will as evidently appear that a want of devotion, wherever it is, among the learned or unlearned, is founded on groſs ignorance, and the greateſt blindneſs and inſenſibility that can happen to a rational creature.

People indeed of fine parts and learning, or of great knowledge in worldly matters, may perhaps think it hard to have their want of devotion charged upon their ignorance; but if they will be content to be tried by reaſon and ſcripture, it may ſoon be made appear. For were not our LORD and his apoſtles, eminent inſtances of great and exalted devotion? And if we will grant, (as all profeſſed chriſtians muſt grant) that their devotion was founded on a true knowledge of the nature of devotion, the nature of GOD, and the nature of man; then it is plain, that all thoſe who are inſenſible of devotion, neither know GOD, themſelves, nor devotion.

Pray how comes it to paſs, that moſt people have recourſe

to devotion, when they are under ſickneſs, diſtreſs, or in fear of death? Is it not, becauſe this ſtate ſhews them more the want of GOD, and their own weakneſs, than they perceive at other times? And if devotion at theſe ſeaſons, is the effect of a better knowledge of GOD, and ourſelves, then the neglect and want of it at other times muſt be always owing to ignorance. Ignorance did I ſay? Yes, undoubtedly, and that the moſt *ſhameful ignorance:* for it is an ignorance of thoſe things, which are moſt eſſential to us as rational creatures; I mean our relation to GOD, and the obligations we lie under to live wholly to his glory.

If a Judge had fine ſkill in painting, architecture, and muſic, but at the ſame time had groſs and confuſed notions of equity, and a poor, dull apprehenſion of the value of juſtice, who would ſcruple to reckon him a poor ignorant Judge? If a Biſhop ſhould be a man of great addreſs and ſkill in the art of preferment, and of a quick underſtanding how to raiſe and enrich his family in the world, but ſhould have no taſte or ſenſe of the maxims and principles of the ſaints and fathers of the church; if he did not conceive the holy nature, and great obligations of his calling, and judge it better to be crucified to the world, than to live idly in pomp and ſplendor; who would ſcruple to charge ſuch a Biſhop with want of underſtanding?

But now, if a Judge is to be reckoned ignorant, nay ſhamefully ſo, if he does not feel and perceive the value and worth of juſtice; if a Biſhop is to be looked upon as void of underſtanding, if he is more experienced in other things, than in the exalted virtues of his apoſtolical calling; then all common chriſtians are to be looked upon as more or leſs ſhamefully ignorant, as they are more or leſs ignorant of thoſe great things, which are the common, and ought to be the greateſt concern of all chriſtians.

If a man had eyes that could ſee beyond the ſtars, or pierce into the heart of the earth, but could not ſee the things that were before him, or diſcern any thing that was ſerviceable to him, we ſhould reckon that he had but a very bad ſight. And if another had ears that received ſounds from the world in the moon, but could hear nothing that was ſaid or done upon earth, we ſhould look upon him to be as bad as deaf.

In like manner, if a man has a memory that can retain a great many things; if he has a wit that is ſharp and acute in arts and ſciences, or an imagination that can wander agreeably in fictions; but has a dull, poor apprehenſion of his duty and relation to GOD, of the value of piety, or the worth of an intereſt in the righteouſneſs of JESUS CHRIST, he may very juſtly be reckoned to have a very bad underſtanding. He is but like the man that can only ſee or hear ſuch things as are of no benefit to him.

If an human ſpirit ſhould imagine ſome mighty Prince to be greater than GOD, we ſhould take it for a poor, ignorant creature; all people would acknowledge ſuch an imagination to be the height of ſtupidity: But if this ſame human ſpirit ſhould think it better to be devoted to ſome mighty Prince, than to be devoted to GOD, would not this be a greater proof of a poor, ignorant, and blinded nature?

Yet this is what all people do, who think any thing greater, better, or wiſer, than a devout life. So that which way ſoever we conſider this matter, it plainly appears, that devotion is an inſtance of great judgment, and of an elevated nature; and the want of devotion is a certain proof of the moſt ſhameful ignorance, and want of underſtanding.

Would you therefore not incur the imputation of the higheſt folly, and moſt ſhameful ignorance; would you be poſſeſſed of the nobleſt and moſt exalted judgment; would you avoid the ſenſeleſs and vexatious miſeries that attend a vain, ſenſual, and indevout life; would you act like a rational and redeemed creature; would you enjoy ſolid peace and happineſs here, and have a well grounded hope and aſſurance of being inveſted with eternal joy and comfort in the bliſsful fruition of the glorious and ever-bleſſed GOD hereafter; let it be your higheſt concern henceforward, to aſk, ſeek, and knock at the door of divine grace, till you obtain a true living faith in the righteouſneſs of the once humbled but now exalted Redeemer, and as a proof of that, to devote yourſelf entirely, without reſerve, to his honour, and do all the good you poſſibly can to all your fellow-creatures, for his great name's ſake.

Soon as we draw our infant breath,
The ſeeds of ſin grow up for death;
Thy law demands a perfect heart,
But we're defil'd in ev'ry part.

Behold, we fall before thy face,
Our only refuge is thy grace;
No outward forms can make us clean,
The leproſy lies deep within.

JESUS, *our* GOD, *thy blood alone*
Hath power ſufficient to atone;
LORD, *let us hear thy pard'ning voice,*
And make our downcaſt hearts rejoice.

III.

ALMIGHTY GOD, father of our LORD JESUS CHRIST, maker of all things, judge of all men; we acknowledge and bewail our manifold ſins and wickedneſs, which we from time to time moſt grievouſly have committed, by thought, word and deed, againſt thy divine Majeſty, provoking moſt juſtly thy wrath and indignation againſt us. We do earneſtly repent, and are heartily ſorry for theſe our miſdoings; the remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, have mercy upon us, moſt merciful Father; for thy Son our LORD JESUS CHRIST's ſake, forgive us all that is paſt, and grant that we may ever hereafter ſerve and pleaſe thee in newneſs of life, to the honour and glory of thy name, through JESUS CHRIST our LORD. Amen!

The Homily on the Salvation of Mankind.

Bury'd in ſhadows of the night,
We lie, 'till CHRIST *reſtores the light;*
Wiſdom deſcends to heal the blind,
And chaſe the darkneſs of the mind.

Left

Loſt guilty ſouls are drown'd in tears,
'Till the atoning blood appears;
Then they awake from deep diſtreſs,
And ſing the LORD *our righteouſneſs.*

JESUS *beholds where Satan reigns,*
Binding his ſlaves in heavy chains;
He ſets the pris'ner free, and breaks
The iron bondage from our necks.

Poor helpleſs worms in Thee poſſeſs
Grace, wiſdom, power and righteouſneſs:
Thou art our mighty All; may we
Give our whole ſelves, O LORD, *to Thee!*

IV.

ALMIGHTY and everlaſting GOD, who haſt given unto us thy ſervants, grace, by the confeſſion of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the divine Majeſty to worſhip the Unity; we beſeech thee, that thou wouldſt keep us ſtedfaſt in this faith, and evermore defend us from all adverſities, who liveſt and reigneſt one GOD, world without end. Amen!

The Homily on Faith.

Not all the blood of beaſts,
On Jewiſh *altars ſlain,*
Could give the guilty conſcience peace,
Or waſh away the ſtain.

But CHRIST, *the heav'nly Lamb,*
Takes all our ſins away;
A ſacrifice of nobler name,
And richer blood than they.

My faith would lay her hand
On that dear head of thine,
While like a penitent I ſtand,
And there confeſs my ſin.

My

My ſoul looks back to ſee
The burdens thou didſt bear,
When hanging on the curſed tree,
And hopes her guilt was there.

Believing, we rejoice
To ſee the curſe remove;
We bleſs the Lamb with chearful voice,
And ſing his bleeding love.

V.

LORD, we pray thee, that thy grace may always prevent and follow us; and make us continually to be given to all good works, through JESUS CHRIST our LORD. Amen!

GRANT, we beſeech thee, Almighty GOD, that the words which we have heard this day with our outward ears, may through thy grace be ſo grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praiſe of thy name, through JESUS CHRIST our LORD. Amen!

The Homily on Good Works.

Zion's a garden wall'd around,
Choſen, and made peculiar ground;
A little ſpot enclos'd by grace,
Out of the world's wide wilderneſs.

Like ſpicy trees, believers ſtand,
Planted by an Almighty hand;
And all the ſprings in Zion flow,
To make the rich plantation grow.

Awake, O heav'nly wind, and come,
Blow on thy garden of perfume;
Spirit divine, deſcend, and breathe
A gracious gale on plants beneath.

Make

Make thou our ſpices flow abroad,
A grateful incenſe to our GOD;
Let faith and love and joy appear,
And every grace be active here.

VI.

ALMIGHTY GOD, unto whom all hearts are open, all deſires known, and from whom no ſecrets are hid; anſe the thoughts of our hearts by the inſpiration of thy ly Spirit, that we may perfectly love thee, and worthily gnify thy holy Name, through CHRIST our LORD. nen!

O LORD, who haſt taught us, that all our doings without arity are nothing worth; ſend thy Holy Ghoſt, and pour o our hearts that moſt excellent gift of charity, the very id of peace and of all virtues, without which, whoſoever eth is counted dead before thee. Grant this, for thy only n JESUS CHRIST's ſake. Amen!

The Homily on Charity.

Come, deareſt LORD, *deſcend and dwell,*
By faith and love, in ev'ry breaſt;
Then ſhall we know, and taſte, and feel,
The joys that cannot be expreſs'd.

Come, fill our hearts with inward ſtrength,
Make our enlarged ſouls poſſeſs
And learn the height, and breadth and length
Of thine unmeaſurable grace.

Now to the GOD *whoſe power can do*
More than our thoughts or wiſhes know,
Be everlaſting honours done,
By all the church, through CHRIST *his Son!*

VII.

ALMIGHTY GOD, who haſt given us thy only begotten Son to take our nature upon Him, and as at this time to be born of a pure virgin; grant that we being regenerate and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through our LORD JESUS CHRIST, who liveth and reigneth with thee and the ſame Spirit, ever one GOD, world without end. Amen!

The Homily for the Nativity, &c.

Father, our hearts we lift
Up to thy gracious throne,
And bleſs thee for the precious gift
Of thine incarnate Son.
The gift unſpeakable
We thankfully receive,
And to the world thy goodneſs tell:
Oh may we to thee live!

JESUS, *the Holy Child,*
Doth by his birth declare,
That GOD *and man are reconcil'd,*
And one in Him we are.
Salvation, through his name,
To loſt mankind is giv'n,
And loud his infant cries proclaim,
A peace 'twixt earth and heav'n.

A peace on earth he brings,
Which never more ſhall end;
The LORD *of hoſts, the King of kings,*
Declares himſelf our friend;
Aſſumes our fleſh and blood,
Angels the wonder ſcan,
The everlaſting Son of GOD,
The mortal Son of man.

O may we all receive
The new-born Prince of Peace,

And meekly in his Spirit live,
And in his love increaſe!
Till He convey us home;
Cry ev'ry ſoul aloud,
Come, thou deſire of nations, come;
And take us all to GOD.

VIII.

WE are chiefly bound to praiſe thee for thy Son JESUS CHRIST our LORD: for he is the very Paſchal Lamb, which was offered for us, and hath taken away the ſin of the world; who by his death hath deſtroyed death, and by his riſing to life again, hath reſtored to us everlaſting life. Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praiſing thee and ſaying, Holy, holy, holy, LORD GOD of Hoſts, heaven and earth are full of thy glory. Glory be to thee, O LORD moſt high. Amen!

The Homily for *Good Friday*.

Ye that paſs by, behold the Man;
The man of griefs condemn'd for you;
The Lamb of GOD *for ſinners ſlain,*
Weeping to Calvary *purſue.*

His ſacred Limbs they ſtretch, they tear;
With nails they faſten to the wood
His ſacred Limbs, expos'd and bare,
Or only cover'd with his blood.

See there! his temples crown'd with thorns;
His bleeding hands extended wide,
His ſtreaming feet tranſfixt and torn,
The fountain guſhing from his ſide.

Oh thou dear ſuffering Son of GOD,
How doth thy heart to ſinners move!
Help us to catch thy precious blood,
Help us to taſte thy dying love.

The earth could to her centre quake,
Convuls'd whilſt her creator dy'd;
O may our inmoſt nature ſhake,
And bow, with JESUS *crucify'd!*

At thy laſt gaſp, the graves diſplay'd
Their horrors to the upper ſkies;
O that our ſouls might burſt the ſhade,
And, quicken'd by thy death, ariſe!

The rocks could feel thy pow'rful death,
And tremble, and aſunder part;
O rend with thy expiring breath,
The harder marble of our heart!

IX.

ALMIGHTY GOD, who through thine only begotten Son JESUS CHRIST, hath overcome death, and opened unto us the gate of everlaſting life; we humbly beſeech thee, that as by thy ſpecial grace preventing us, thou doſt put into our minds good deſires; ſo by thy continual help we may bring the ſame to good effect, through JESUS CHRIST our LORD, who liveth and reigneth with thee and the Holy Ghoſt, ever one GOD, world without end. Amen!

The Homily for the Reſurrection.

Bleſs'd morning, whoſe firſt dawning rays
Beheld our riſing GOD;
That ſaw him triumph o'er the duſt,
And leave his laſt abode!

In the cold priſon of a tomb,
The dead Redeemer lay;
'Till the revolving ſkies had brought
The third, th' appointed day.

Hell and the grave unite their force
To hold our GOD *in vain;*
The ſleeping conqueror aroſe,
And burſt their feeble chain.

To thy great name, Almighty LORD,
Theſe ſacred hours we pay;
And loud Hoſannas ſhall proclaim,
The triumph of the day.

Salvation and immortal praiſe
To our victorious King;
Let heav'n, and earth, and rocks, and ſeas,
With glad Hoſannas ring.

X.

GOD, who as at this time didſt teach the hearts of thy faithful people, by ſending to them the light of thy Holy Spirit; grant us by the ſame Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of CHRIST JESUS our Saviour, who liveth and reigneth with thee, in the unity of the ſame Spirit, one GOD, world without end. Amen!

Homily on *Whitſunday.*

IT is very meet, right, and our bounden duty, that we ſhould at all times, and in all places, give thanks unto thee, O LORD, Holy Father, Almighty, everlaſting GOD, through JESUS CHRIST our LORD, according to whoſe moſt true promiſe, the Holy Ghoſt came down as at this time from heaven with a ſudden great ſound, as it had been a mighty wind, in the likeneſs of fiery tongues, lighting upon the Apoſtles, to teach them, and to lead them into all truth, giving them both the gift of divers languages, and alſo boldneſs with fervent zeal, conſtantly to preach the goſpel to all nations, whereby we have been brought out of darkneſs and error into the clear light and true knowledge of thee, and of thy Son JESUS CHRIST. Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praiſing thee and ſaying, Holy, holy, holy, LORD GOD of Hoſts, heaven and earth are full of thy glory. Glory be to thee, O LORD moſt high. Amen!

Creator Spirit, by whoſe aid,
The world's foundations firſt were laid;
Come, viſit ev'ry waiting mind,
Come pour thy joys on human-kind;
From ſin and ſorrow ſet us free,
And make us temples worthy thee.

O ſource of uncreated heat,
The Father's promis'd paraclete!
Thrice holy fount, immortal fire,
Our hearts with heavenly love inſpire;
Come and thy ſacred unction bring,
To ſanctify us, while we ſing.

Create all new, our wills controul,
Subdue the rebel in our ſoul;
Chaſe from our minds th' infernal foe,
And peace, the fruit of faith, beſtow;
And leſt again we go aſtray,
Protect and guide us in thy way.

Immortal honours, endleſs fame,
Attend th' Almighty Father's name;
The Saviour Son be glorified,
Who for loſt Man's redemption dy'd;
And equal adoration be,
Eternal Comforter, to thee!

PRAYERS

ON

SEVERAL OCCASIONS.

LORD, behold I pray, and bluſh, and am confounded that I never prayed on this wiſe before.

But I have looked upon myſelf as rich, not conſidering that I was poor, and blind, and naked. I have truſted to my own righteouſneſs. I flattered myſelf I was whole, and therefore blindly thought I had no need of thee, O great phyſician of ſouls, to heal my ſickneſs.

But being now convinced by thy free mercy, that my own righteouſneſs is as filthy rags; and that he is only a true chriſtian who is one inwardly; behold with ſtrong cryings and tears, and groanings that cannot be uttered, I beſeech thee to viſit me with thy free Spirit, and ſay unto theſe dry bones, Live.

I confeſs, O LORD, that thy grace is thy own, and that, thy Spirit bloweth where he liſteth. And waſt thou to deal with me after my deſerts, and reward me according to my wickedneſſes, I had long ſince been given over to a reprobate mind, and had my conſcience ſeared as with a red-hot iron.

But, O LORD, ſince, by ſparing me ſo long, thou haſt ſhewn that thou wouldſt not the death of a ſinner; and ſince thou haſt promiſed, that thou wilt give thy holy Spirit to thoſe that aſk, I hope thy goodneſs and long-ſuffering is intended to lead me to repentance, and that thou wilt not turn away thy face from me.

Thou ſeeſt, O LORD, thou ſeeſt, that with the utmoſt earneſtneſs and humility of ſoul, I aſk thy holy Spirit of thee, and am reſolved in confidence of thy promiſe, who canſt not lye, to ſeek and knock, till I find a door of mercy opened unto me.

LORD, ſave me, or I periſh; viſit, O viſit me with thy ſalvation. Lighten mine eyes that I ſleep not in death. O let me no longer continue a ſtranger to myſelf, but quicken me, quicken me with thy free Spirit, that I may know myſelf, even as I am known.

Behold, here I am. Let me do or ſuffer what ſeemeth good in thy ſight, only renew me by thy Spirit in my mind, and make me a partaker of the divine nature. So ſhall I praiſe thee all the days of my life, and give thee thanks for ever in the glories of thy kingdom, O moſt adorable Redeemer;

to

to whom, with the Father, and the Holy Ghoſt, be aſcribed all honour and praiſe, now and for evermore. *Amen.*

A Prayer for one newly awakened to a Senſe of the Divine Life.

O Almighty and everlaſting Father, who in the beginning ſpake and it was done, ſaying, "Let there be light, and there was light;" O moſt adorable Redeemer, who, when *Adam* had eaten the forbidden fruit, waſt revealed as the ſeed of the woman, and didſt in the fulneſs of time die an accurſed death to ſave us from the guilt and power of our ſins, and thereby break the ſerpent's head; O bleſſed and eternal Spirit, who didſt once move upon the face of the great deep, who didſt overſhadow the bleſſed virgin, who didſt deſcend on the Son of GOD at his baptiſm, and didſt come down after his aſcenſion in fiery tongues upon the heads of each of his apoſtles; O holy, bleſſed, and glorious Trinity, three perſons and one GOD, by whoſe joint conſultation we were firſt made, and into whoſe name we have been again baptized; Accept my humble and hearty ſacrifice of praiſe and thankſgiving, for calling me out of darkneſs into thy marvelous light; for quickening me when dead in treſpaſſes and ſins, and moving on the face of my polluted and diſordered ſoul.

Thou haſt promiſed, O LORD, that thou wilt not quench the ſmoaking flax, or break the bruiſed reed. And thou haſt told us, that thy Holy Spirit ſhould be in us as a well of water ſpringing up unto eternal life. Finiſh therefore, I beſeech thee, the good work begun in my ſoul, and now thou haſt called me, never let me lie down again in ſin.

Thou ſeeſt, O LORD, the good ſeed ſown in my heart, is but as yet as a very ſmall grain of muſtard-ſeed. O continue to water, with the dew of thy heavenly bleſſing, what thy own right-hand hath planted, and it ſhall become a great tree.

Thou haſt touched the eye of my mind by thy divine power, and I ſee men as trees walking. Let thy holy Spirit, by his bleſſed influences, more and more remove the remaining ſcales, 'till I at length ſee all things clearly.

With

With ſhame and confuſion of face, O LORD, I confeſs, I am unworthy of this and all other thy mercies. For I have long ſince done deſpite to the Spirit of grace, crucified the Son of GOD afreſh, and put him to open ſhame. But do thou, who art rich in mercy to all that call upon thee, in faithfulneſs forgive me what is paſt, and grant I may from henceforward work out my ſalvation with fear and trembling, ſince thou haſt ſo graciouſly wrought in me both to will and to do, after thy good pleaſure.

I know, O LORD, that now thou haſt begun to deliver me out of my natural, and worſe than *Egyptian* bondage, I muſt expect to paſs through a barren and dry wilderneſs, that there are lions in the way, that the ſons of *Anak* are to be grappled with, before I attain to the true ſabbath of the ſoul.

But thou, angel of the everlaſting covenant, who didſt ſend thy miniſtring ſpirits to reſcue righteous *Lot*, who ledeſt thy ſheep by the hands of *Moſes* and *Aaron*, and didſt appear in a viſion to *Ananias*, commanding him to go and lay his hands upon thy ſervant *Saul*; ſend me always a faithful and experienced paſtor, who may lead me by the hand, and keep me from lingring in my ſpiritual *Sodom*, by his prudent directions under thee; and preſerve me from the ſnares and fury of my ſpiritual adverſaries, which otherwiſe may overtake and deſtroy my ſoul.

O make me teachable like a little child. Convert my ſoul and bring it low. Grant I may be willing to learn what things I ought to do, and alſo may have power faithfully to fulfil the ſame.

Strengthen me, I beſeech thee, by the holy Spirit, to cut off a right-hand, to pluck out a right-eye, to lay aſide every weight, eſpecially the ſin that doth moſt eaſily beſet me; to forſake father and mother, brethren and ſiſters, yea, and my own life alſo, rather than not be thy diſciple.

O ſuffer me not to deceive my own ſoul by a partial reformation. Search me and try me, and examine my heart, and let no ſecret unmortified luſt or paſſion ever keep me from life everlaſting.

LORD, I am not my own: Thou haſt bought me with the price of thy Son's moſt precious blood.

Thou

Thou haſt often required, and lo! I now give thee my heart, to the beſt of my knowledge, without ſecretly keeping back the leaſt part. For whom have I in heaven but thee, and what is there on earth that I can deſire in compariſon of thee!

O mould me into thy own moſt bleſſed image, my LORD and my GOD. Fill me with thy grace here, fit me for thy glory hereafter. Even ſo, LORD JESUS. Amen, and Amen.

A Prayer for one under Spiritual Deſertion.

O EVER bleſſed and moſt compaſſionate Redeemer, who waſt in all things tempted like as we are, ſin only excepted. O thou lover of ſouls, who in the days of thy fleſh didſt offer up ſtrong cries and tears, and waſt heard in that thou fearedſt. O thou reſtorer of mankind, who waſt in ſuch an agony in the garden, that thou didſt ſweat great drops of blood, falling to the ground. O thou Almighty High-Prieſt, who, when through the eternal Spirit thou waſt about to make thy ſoul an offering for ſin, waſt deſerted of thy Father, and didſt cry out, in the bitterneſs of thy ſoul, "My GOD, my GOD, why haſt thou forſaken me." O thou, who now ſitteſt at the right-hand of the Father, continually to make interceſſion for us, look down, I beſeech thee, upon me, thy unworthy ſervant; for thou haſt turned away thy face, and lo! I am troubled; thou haſt taken off my chariot-wheels, and I drive heavily; thou haſt permitted a cloud to overſhadow me, and an horrible darkneſs, fearfulneſs, and dread to overwhelm me, ſo that my ſpirit would utterly ſink within me, did I not believe thou wouldſt yet turn again and viſit me.

Father, if it be poſſible, remove this horrible darkneſs; but if my ſoul cannot be made perfect without it, thy holy, thy bleſſed will be done.

Lo here I am! Deal with me as it ſeemeth good in thy ſight. Only let thy grace be ſufficient for me; and in the midſt of my agonies ſend down, I beſeech thee, an angel from heaven to ſtrengthen me.

LORD, thou knoweſt that Satan hath deſired to have me, that he may ſift me as wheat: O grant that my faith fail not.

Suffer,

Suffer, O ſuffer him not to get an advantage over me; for thou art not ignorant of his devices. O let him not ſo prevail againſt me, as to make me entertain hard thoughts of thee, my moſt loving Maſter, and compaſſionate Redeemer. For I know, thou of very faithfulneſs haſt cauſed me thus to be troubled, and doſt afflict me for no other reaſon, but to make me partaker of thy holineſs.

Give me, O give me the ſhield of faith, and enable me to repel all the fiery blaſphemous thoughts, which that wicked one ſhall, at any time, dart into my mind. Let me drive them off, as carefully as *Abraham* did the birds that came to devour his ſacrifice. And oh! let him never tempt me to think, thou wilt impute them to me for ſin.

LORD, thou only knoweſt the preſent dryneſs and barrenneſs of my ſoul, and how liable I am to be tempted to fret againſt thee, and to ſeek pleaſure in the creature when I can find no ſenſible ſatisfaction in thee, my great Redeemer, who art GOD, bleſſed for ever.

But, I beſeech thee, keep my ſoul quiet and compoſed, and for thy mercy's ſake, enable me only to take pleaſure in thee, and to ſit down ſolitary in the bitterneſs of my ſoul, and patiently wait till I can draw comfort from thee, the fountain of living waters, rather than hew out to myſelf broken ciſterns, that will hold no water.

Never, never let me fall out with any of thy ordinances, or think I do not pleaſe thee in my holy duties, becauſe I have no inward ſenſible pleaſure in them myſelf.

Enable me to walk by faith, and not by ſight, and to ſeek thee in the uſe of all appointed means, though it be ſorrowing; being aſſured, that after three days I ſhall find thee in the temple; or that thou wilt make thyſelf known unto me, by breaking of bread, or in ſome other way.

LORD, I believe (help thou my unbelief) that I am now talking with thee, as certainly as *Mary* was, when thou didſt converſe with her at the ſepulchre; though ſhe knew it not. In thy due time reveal thyſelf again to me, as thou didſt to her, and let me hear the voice of my beloved.

Thou haſt promiſed, thou wilt not ſuffer us to be tempted above what we are able to bear, but wilt, with the temptation, make a way for us to eſcape, that we may be able to

bear

bear it. Fulfil, O LORD, this thy promiſe! And after I have ſuffered a while, ſtrengthen, eſtabliſh, ſettle, and viſit me, as thou didſt thy ſervant *Abraham*, when he returned from the ſlaughter of the five Kings.

LORD, lift thou up the light of thy countenance upon me; reſtore to me the joy of thy ſalvation; and when my heart is duly prepared, and humbled by theſe inward trials, grant me a feeling poſſeſſion of thee, my GOD, for the ſake of thy dear Son JESUS CHRIST our LORD. *Amen*, *Amen*.

A Prayer for one under the Diſpleaſure of Relations, for being Religious.

BLESSED LORD, who haſt commanded us to call upon thee in the time of trouble, and thou wilt deliver us; and haſt always ſhewn thyſelf to be a GOD hearing prayer, mighty and willing to ſave; hear me now, I pray thee, when I call upon thee, for trouble is at hand.

Thou ſeeſt, O LORD, how many of my brethren, according to the fleſh, perſecute me for thy name's ſake; ſo that I muſt renounce them, or decline openly profeſſing thee before men.

But GOD forbid I ſhould love father or mother, brethren or ſiſters, more than thee, and thereby prove myſelf not worthy of thee. No! I have long ſince given thee my ſoul and my body; ſo, lo! I now freely give thee my friends alſo.

I now find by experience, that as it was formerly, ſo it is now. They that are born after the fleſh, do perſecute thoſe that are born after the ſpirit. Thou cameſt not to ſend peace on earth, but a ſword. And unleſs a man forſake all that he hath, he cannot be thy diſciple.

Lo! I come to perform this part of thy will, O my GOD; being aſſured, that whoſoever forſaketh father or mother, brethren or ſiſters, houſes or lands, for thy ſake, or the goſpel, ſhall receive a hundred-fold in this preſent life, with perſecution, and in the world to come life everlaſting.

I truſt, O LORD, it is for thy ſake alone, that I now make an offering of the favour of my friends to thee; for thou knoweſt, O LORD, how continually they cry out againſt me,

me, though I am doing no more than thy holy word ſtrictly requires me to do.

But do thou, Q bleſſed Saviour, who ſaidſt unto *Peter*, "Get thee behind me Satan," enable me to ſtop my ears to their falſe inſinuations, charm they never ſo ſweetly; for they ſavour not the things that be of GOD, but the things that be of men. And unleſs, O LORD, thou doſt help, they will be an offence unto me, and cauſe me to deny the LORD that bought me.

Far be it from me, O LORD, to be ſurprized, becauſe of thoſe offences; for thou haſt long ſince denounced woe againſt the world becauſe of offences; and I find it is needful for my ſoul, that ſuch offences ſhould come, to try what is in my heart; and to try whether I love thee in deed and in truth.

Bleſſed, therefore, for ever bleſſed be thy holy name, that I am accounted worthy to ſuffer for thy name's ſake. O let me rejoice, and be exceeding glad, that my reward ſhall be great in heaven.

O let me never regard any of their threatnings; for when my father and mother forſake me, thou, O LORD, I am aſſured, wilt take me up.

Take me, O take me into the arms of thy mercy; for henceforward know I no man after the fleſh; and whoſoever doth the will of my heavenly Father, the ſame ſhall be my brother, and ſiſter, and mother.

I know, O LORD, I know that this will expoſe me to the deriſion and perſecution of thoſe that are round about me. But do thou, who didſt ſeek for the poor beggar, after he was caſt out by the *Jewiſh* council, and didſt reveal thyſelf unto him, reveal thyſelf to me alſo, when my name is caſt out as evil by my friends and the world. Though they curſe, yet bleſs thou me, O LORD, and enable me, I moſt humbly beſeech thee, to pray for them, even when they moſt deſpitefully uſe me, and perſecute me. "Father, forgive them, for they know not what they do."

It is owing, O LORD, to thy free mercy alone, that I have in any meaſure been enlightened to know thee and the power of thy reſurrection. O let the ſame grace be ſufficient

for

for them alſo; and make thy almighty power to be known in their converſion.

Thou didſt once, O bleſſed Saviour, magnify thy goodneſs in turning thy ſervant *Paul*, from a bitter perſecutor, to be a zealous preacher of thy goſpel; and madeſt the trembling jailor cry out, even to thoſe whoſe feet he had hurt in the ſtocks, "Sirs, what ſhall I do to be ſaved?"

Look down, therefore, I beſeech thee, in pity and compaſſion, on thoſe of my own houſhold; and after I am converted myſelf, make me or ſome other perſon inſtrumental to ſtrengthen theſe my weak brethren; that though we are now divided amongſt ourſelves, two againſt three, and three againſt two, yet we may at laſt, all with one heart and one mouth, glorify thee, O LORD; that thou mayeſt come and abide with us, and love us as thou didſt *Lazarus*, *Mary*, and her ſiſter *Martha*. Grant this, O Saviour, for thy infinite merits ſake! *Amen* and *Amen*.

A Prayer for one entruſted with the Education of Children.

O Deareſt JESUS, who gathereſt thy lambs into thy boſom, and didſt ſolemnly command thy ſervant *Peter*, to feed them; grant I may ſhew that I love thee more than all things, by doing as thou haſt commanded him.

LORD, who am I, or what is in me, that thou ſhould thus put honour upon me, in making me any way inſtrumental to the preparing ſouls for thee? O thou bleſſed Saviour, I have ſinned againſt heaven, and am no more worthy to be called thy ſon, much leſs to be employed in the ſervice of thy children.

But ſince thou haſt been pleaſed in me, to ſhew forth all thy mercy, and haſt called me by thy good providence to this bleſſed work, grant I may always remember, that the little flock committed to my charge, are bought with the price of thy own moſt precious blood. And let it, therefore, be my meat and drink, to feed them with the ſincere milk of thy word, that they may grow thereby.

To this end, I beſeech thee of thy free grace, firſt to convert my own ſoul, and cauſe me to become like a little child, that from an experimental knowledge of my own corruptions, I may have my ſpiritual ſenſes exerciſed, to diſcern the firſt motions of evil that may at any time ariſe in their hearts.

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whilſt I am in trouble. Suffer me to ſin no more, leſt a worſe evil befal me: and as thou waſt pleaſed to reveal thyſelf in the temple to the poor man, whom thou didſt cure in the days of thy fleſh, be pleaſed, for thy mercy's ſake, to reveal thyſelf to me. Then ſhall I ſhew forth my thankfulneſs, not only with my lips, but with my life, by giving myſelf up to thy ſervice, who didſt die for our ſins, and riſe again for our juſtification; to whom with the Father, and the Holy Ghoſt, be all honour and glory, now and for ever. *Amen.*

A Prayer for a Woman lately married to a believing Huſband.

EVERLASTING Father, who didſt make *Eve* out of the rib of *Adam*, and didſt give her to him to wife, accept my thanks for calling me to the marriage-ſtate, and bleſſing me with a huſband fearing thee. O, for thy mercy's ſake, make me a help meet for him. Grant, as *Sarah* called *Abraham*, ſo I may call and honour him as my lord. Let me always remember, I am the weaker veſſel, that man was firſt made, and not woman, and ſuffer me not at any time to uſurp authority over him. O let me always take heed to reverence, and be in ſubjection to my huſband; and let not my adorning be the outward adorning of plaiting the hair, or of wearing of gold, or of putting on fine apparel, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet ſpirit, which is in the ſight of thee, my GOD, of great price. O let me be grave, diſcreet, chaſte, a keeper at home. Suffer me not to be a buſy-body, or to wander about from houſe to houſe. Keep me from being a tatler, ſpeaking the things which I ought not. And if thou doſt bleſs me with children, LORD, teach me to guide them in the right way, and manage my houſe with ſuch meekneſs and wiſdom, that I may give no occaſion to the adverſary to ſpeak reproachfully. Though in the marriage-ſtate, enable me, O LORD, to ſerve thee without diſtraction, and let me never be ſo cumbered about the many things of this life, as to neglect the one thing needful. May I with *Mary*, continually ſit at thy feet, and learn of thee, O JESUS, to be meek and lowly in heart. Keep me from being a ſnare to my huſband. Make me willing to part with him whenſoever thou ſhalt call him from me. Into thy hands, O LORD,

I com-

I commend both our ſpirits, ſouls and bodies. O ſanctify us throughout, and let our ſeed be bleſſed. O let our marriage-bed be undefiled, and give us to live together as heirs of the grace of GOD, that our prayers be not hindered. Help us to love one another, like thee and thy church. Give us freedom to pray with and for each other, and grant I may be the glory of my huſband, as the church is the glory of thee my Saviour. Hear me, O LORD, hear me, according to the multitude of thy mercies in JESUS my Redeemer; to whom, with the Father, and the Holy Ghoſt, I deſire here and hereafter to aſcribe all power, might, majeſty, and dominion, for ever and ever. *Amen*, and *Amen*.

A Prayer for a Man, convinced that it is his Duty to marry, for Direction in the Choice of a Wife.

O Almighty, ever-living GOD, who, after thou hadſt made all things out of nothing, and man after thy own divine image, didſt ſay, "It is not good that man ſhould be alone, I will make him an help meet for him;" look down, O LORD, on the work of thine own hands, and hearken to the voice of my humble requeſt. O LORD, chuſe a help meet for me. Thou LORD, art acquainted with my wants. Thou didſt once chuſe a *Rebecca* for *Iſaac*. Thou art the ſame to-day as thou waſt yeſterday. Bleſs me, even me alſo, in like manner, O my Saviour. Suffer me not, O LORD, to be unequally yoked with an unbeliever. O let me not be in the number of the ſons of GOD, who ſaw the daughters of men, that they were fair, and took them wives of all which they choſe. LORD, do thou chuſe for me, and direct me to a child of thine own, adorned with a meek and quiet ſpirit. O ſuffer me not to fall by the hand of a woman. For, LORD, thou knoweſt I deſire to take a wife, not for luſt, but uprightly; therefore, mercifully ordain, that I may have one after thy own heart. When I marry, let it be only in and for thee, O LORD. Let not luſt or paſſion pervert or blind my eyes; but, LORD, give me to watch unto prayer, and let thy providence point out the perſon thou haſt appointed for me. Thou didſt direct *Abraham*'s ſervant; LORD, for thy mercy's ſake, direct me. Behold, I call thee, O bleſſed JESUS, to my marriage. Direct

me

me alſo, when I conſult my friends, thy diſciples. O bleſs their advice unto me in this important change of my life, and let all know my marriage is of thee, my GOD. All which I humbly beg in thy name, and through thy merits, O bleſſed Lamb of GOD, thou heavenly bridegroom of thy church, to whom, with the Father, and the Holy Ghoſt, be all honour and glory, now and for evermore. *Amen*, and *Amen*.

A Prayer for a Woman, deſiring Direction of GOD, *after an Offer of Marriage is made to her.*

FOUNTAIN of light and life, who haſt promiſed to hear the petitions of them that aſk in thy dear Son's name, look down on me thy poor handmaid, and anſwer my requeſt, for thy infinite mercy's ſake. LORD JESUS, thou knoweſt all things, thou knoweſt that I love thee, and deſire only to live unto thee. Shew me, O LORD, ſhew me, for thy mercy's ſake, what thou wouldeſt have me to do. I ſee, O LORD, the advantages of a ſingle life, and that I can now care only for the things of the LORD, and ſerve thee without diſtraction. If thou ſeeſt this ſtate beſt for my ſoul, O give me power over my own will, and never ſuffer me to know man. But ſince thou haſt declared that "Marriage is honourable in all;" if thou ſeeſt that ſtate beſt for me, LORD, ſhew me whom thou haſt choſen for me. Behold, thy handmaid is now invited to the marriage-ſtate, and thou alone knoweſt the heart of him who offers to be my huſband. O ſuffer me not to deceive my own ſoul; watch, O LORD, watch over and influence my deceitful heart. O let me ſee the tokens of thy will, before I give a determinate anſwer. Suffer me not to ſay, I will go with him, until I plainly ſee this propoſal is of thee, my GOD. Influence my relations hearts, as thou didſt influence the hearts of *Rebecca*'s friends; and if it be thy will I ſhould be joined with this thy ſervant, O let me love him only in thee, and for thee, to the glory of thy great name, and the ſalvation of both our immortal ſouls, through JESUS CHRIST our Lord. Even ſo, LORD JESUS, *Amen*, and *Amen*.

A Prayer

A Prayer for Perſons in a Storm at Sea.

DEAREST LORD, and all-powerful Redeemer, who waſt praying on the mountain, whilſt thy diſciples were toiling and rowing all night, and the wind was contrary; who didſt alſo appear by night to thy ſervant *Paul* in a ſhipwreck, ſaying, "Fear not, *Paul*, for GOD has given thee all the ſouls that ſail with thee;" mercifully look upon us, who are now expoſed to the ſame danger. Say unto our ſouls, "It is I; be not afraid:" and to the winds, "Peace, be ſtill;" and immediately there ſhall be a great calm.

Save, LORD, or we periſh; for the waves rage horribly. Thou haſt ſent forth thy word, and the waters flow. O let not the deep ſhut her mouth upon us, and ſuffer not the water-floods to ſwallow us up!

We know, O LORD, for what cauſe this evil is come upon us. We have not feared thee, the GOD of heaven, who madeſt the ſea and dry land, as we ought. Therefore we are exceedingly afraid, leſt thou ſhouldſt not deliver us in this needful time of trouble.

But O thou who didſt once hear *Jonah*, when he cried unto thee out of the belly of the fiſh, though he was fleeing from thy preſence, hear us alſo for thy mercy's ſake. For thou haſt caſt us into the deep, into the midſt of the ſeas, the floods are compaſſing us about, and thy billows and waves are paſſing over us. Save our lives from deſtruction, O LORD our GOD, and let us yet lift up our hands unto thee in thy holy temple.

But if the decree be gone forth, that our bodies muſt now periſh and ſee corruption, thy bleſſed will be done. Only grant, O LORD, that our ſouls may be precious in thy ſight, and that we may be preſerved from the ſtorm of thy everlaſting anger; ſo that when the voice of the archangel ſhall ſound, and the trump of GOD command the ſea to give up its dead, we may riſe to life immortal, through him who liveth and reigneth with thee and the Holy Ghoſt, one GOD, now and for ever. *Amen*, and *Amen*.

A Thankſgiving for a ſafe Arrival after a Voyage.

ALMIGHTY and gracious LORD GOD, who art good, and doeſt good, who ſendeſt thy rain on the juſt and on the unjuſt, and cauſeſt thy ſun to ſhine on the evil and on the good; we thy unworthy ſervants humbly beſeech thee, that thou wouldſt open our lips, and enlarge our hearts, to ſhew forth thy praiſe, for letting us ſee thy wonders in the deep, and for leading us through the ſea, as on dry land, and bringing us to the haven where we would be.

O do thou, who didſt inſpire *Moſes* and the children of *Iſrael* to ſing a ſong unto thee, when thou broughteſt them up out of the Red-ſea, open our lips, O LORD, that our mouths may ſhew forth thy praiſe; for thou art our ſtrength and our ſong, and art become our ſalvation. Thy right hand is become glorious in power. Who is like unto thee, O GOD, glorious in holineſs, fearful in praiſes, doing wonders? Praiſe the LORD, O our ſouls, and may all that is within us praiſe his holy name.

We have ſeen thy paths in the great waters, and thy providence and power hath alone preſerved us, otherwiſe the deep had long ſince overwhelmed us, and the waters gone over our ſouls. It is thy arm, O LORD, alone hath brought us this ſalvation. O that we may therefore praiſe thee for thy goodneſs, and declare the wonders that thou haſt ſhewn to us, the unworthieſt of the children of men.

LORD, let us never be unmindful of thy manifold mercies, but enable us to pay thee the vows we made thee when we were in trouble. O keep us, keep us, we beſeech thee, unſpotted from the world into which thou art ſending us. Grant we may not turn thy grace into wantonneſs, but henceforward walk ſo holy, and unblameably in all manner of converſation and godlineſs, that after we have paſſed the waves of this troubleſome world, we may arrive at the haven of eternal reſt, which thou haſt prepared for all that love our LORD JESUS in ſincerity. Grant this, O Father, for thy dear Son's ſake JESUS CHRIST our Saviour. *Amen*, and *Amen*.

A Prayer

A Prayer for a Sailor.

O Thou God of the ſea and dry land, who in thy ſtrength ſetteſt faſt the mountains, and art girded about with power, who claſpeſt the winds in thy fiſt, and holdeſt the waters in the hollow of thy hand, who deckeſt thyſelf with light, as with a garment, who ſpreadeſt out the heavens like a curtain, who telleſt the number of the ſtars, and calleſt them all by their names, who haſt ſet bounds to the ſea which it cannot paſs, and haſt ſaid, Hitherto ſhall ye come and no farther, and here ſhall your proud waves be ſtayed: O thou, who haſt made *Pleiades*, *Orion*, and *Arcturus*, who layeſt the beams of thy chambers in the waters, who makeſt the clouds thy chariot, and walkeſt on the wings of the wind: O thou almighty Jehovah, who haſt called me by thy providence to go down to the ſea in ſhips, and to occupy my buſineſs in the great waters; grant, that as I daily ſee, ſo I may daily admire thy wonders in the deep, and learn from ſtorms and winds to obey thy word. They go, O Lord, when thou biddeſt them go; they come, when thou commandeſt them to come. But I have broken all thy commands: thou haſt commanded me to go often, but alas! I go not. Thou requireſt me to come and draw near unto thee in prayer, but alas! I come not. Or if I do pray unto thee at ſuch time as a ſtorm comes upon me, yet my devotion ceaſes with the ſtorm, it is but like a morning cloud, and as the early dew that paſſeth away.

Lord, I bluſh and am confounded, when I conſider how often thou haſt magnified thy power in my preſervation, and yet that I could continue ſo ungrateful. Thou haſt often heard me when I have cried unto thee, when I have been ſtaggering to and fro, and been at my wit's end, when the waves went up to the heavens, and down to the hell beneath, and my ſoul hath fainted for very trouble: but I have forgotten to praiſe thee, O Lord, for thy goodneſs, and to thank thee for the wonders thou haſt ſhewn to me, the unworthieſt of the ſons of men.

Thou waſt with *Noah* in the ark, and his little family; O do thou vouchſafe to guide and protect me. Thou waſt with *Jonah*, when he cried unto thee out of the belly of hell; hear

me alſo, now I cry unto thee out of the great deep. I would not behave more wiſely in the things of this life, than in the things which belong to my everlaſting peace. Let me not be ſo careful to ſhun a ſhipwreck, and never fear making ſhipwreck of faith and a good conſcience. Let me not be ſo careful to eye my compaſs, and yet ſeldom eye thy moſt holy word, which alone can guide me through this world to the haven of everlaſting reſt. Let me not every day be ſolicitous to be at my wiſhed-for port, and never deſire to ſee and enjoy thee. Let me not daily improve every wind, and continually neglect thoſe glorious opportunities, which I enjoy of fitting myſelf for thee. Let me not fear a ſtorm, and yet never fear that fiery tempeſt, which will ere long come upon the wicked, from thy preſence.

Keep me, O GOD, from impatience, when the winds and ſeas are contrary. Grant me a lively perſuaſion, that thy providence ruleth all things; that thou intendeſt every thing for my good, and enable me therefore patiently to tarry thy leiſure, and to give thee thanks for all things that befal me, ſince it is thy will in CHRIST JESUS concerning me. Let me not complain of the weather, ſince that is tacitly complaining of thee, my GOD.

Keep, O LORD, I beſeech thee, the door of my lips, that I may not offend thee with my tongue. O put away ſwearing far from me, and let me no longer, as I have done, cloath myſelf with curſing as with raiment, leſt, as I delight in curſing, it ſhould happen unto me, and as I loved not bleſſing, ſo it may be far from me.

O let me no longer deceive my own ſoul, by thinking it impoſſible thus to offend thee with my tongue. All things are poſſible with thee, my GOD! Purify, therefore, I beſeech thee, my heart: create in me a new heart; renew a right ſpirit within me: for out of the abundant wickedneſs contained therein, my mouth hath ſo often uttered profane things.

Keep me, O LORD, I beſeech thee, unſpotted in my converſation, and let not the evil communications, to which I am daily expoſed, corrupt my good manners. O let me never have fellowſhip with the unfruitful works of darkneſs, but rather give me courage to reprove them; and, as my life is always in thy hand, O let me not forget thy law.

Grant, O LORD, that the croſſes I meet with, may not increaſe, but rather break my paſſions. Let me, in the hours of watching, watch unto prayer, and teach me to endure hardneſs like a good ſoldier of JESUS CHRIST.

Keep me, O LORD, from loving unrighteous gain, and grant I may render unto *Cæſar* the things that are *Cæſar's*, and pay tribute to whom tribute is due: knowing that money unjuſtly gotten, is but laid up to the owner's hurt, and that hereafter it will pierce me through with many ſorrows, and eat my fleſh as doth fire. May my one buſineſs be to lay up treaſures in heaven, and to ſecure an intereſt in thee, O bleſſed JESUS, who liveſt and reigneſt with the Father and the Holy Ghoſt, one GOD, bleſſed for evermore. *Amen*, and *Amen*.

The Pious Soul longing for Heaven.

LORD! how have I loved the habitation of thy houſe, and the place where thine honour dwelleth. O glorious ſeat; the reſidence and the workmanſhip of the great, the mighty GOD: let me continue, let me increaſe in this love of thee more and more.

Let this weary pilgrimage be ſpent in advancing daily toward thee, and may the breathing of my ſoul after thee, ſanctify and comfort the labours of each day, and refreſh my waking thoughts by night.

Let my heart be always where my treaſure is already; and in this dry and deſolate wilderneſs, may I feel no other thirſt, than that of arriving at my heavenly *Canaan*, and partaking in the ſociety and the joys of that happy people, who have the LORD for their GOD.

O may that GOD who made me, poſſeſs me in his holy temple! Not that I dare preſume to hope for thy beauty and bliſs upon the account of any deſerts of my own; but yet, the humbleſt ſenſe of my own unworthineſs will not ſink me into deſpair of it, when I reflect upon the blood of Him who died to purchaſe this manſion for me. Let but his merits be applied to me; let his interceſſions aſſiſt my want of worth, and then I am ſafe; for thoſe merits cannot be overbalanced by my ſins, nor were, or can thoſe prayers be ever offered up to GOD in vain.

For my own part, I confeſs with ſhame and ſorrow, that I have gone aſtray like a ſheep that is loſt, drawn out my wandrings and my miſeries to a great length, and am caſt out of the ſight of my GOD, into the blindneſs and darkneſs of a ſpiritual baniſhment. In this forlorn eſtate I ſadly bewail the wretchedneſs of my captivity, and ſing mournful ſongs when I remember thee, O *Jeruſalem*. As yet I am at an uncomfortable diſtance, and at beſt my feet ſtand only in the outer courts of *Sion*. The beauties of the ſanctuary are behind the veil, and kept hid from my longing eyes; but I am full of hope, that the builder of this ſanctuary, and the

gracious ſhepherd of ſouls, will carry me in upon his ſhoulders, that I may there rejoice with that gladneſs unſpeakable, which all thoſe happy ſaints feel, who are already admitted into the preſence of their GOD and Saviour; the Saviour who hath opened his royal palace to all believers, by aboliſhing the enmity in his fleſh, and reconciling all things in heaven and earth by his own blood.

He is our peace, who hath made both one, and broken down the middle wall of partition, promiſing to give us the ſame degree of happineſs in his own due time, which is already enjoyed in thee. For thus he hath declared, that they who are worthy to obtain that world and the reſurrection from the dead, ſhall be equal unto the angels. O *Jeruſalem*, the eternal habitation of the eternal GOD! may'ſt thou be the ſecond darling of my ſoul, and only he be preferred before thee in my affection, who ſhed his blood to make me worthy of thee. Be thou the joy and comfort of my languiſhing mind, my great ſupport in hardſhips and diſtreſſes; may the remembrance of thee be ever ſweet, and the mention of thy name a holy means to drive away all ſorrow from my ſoul.

An Act of Praiſe.

BLESS the LORD, O my ſoul, and all that is within me bleſs his holy name. Bleſs the LORD, O my ſoul, and forget not all his benefits. O praiſe the LORD, all ye works of his, in all places of his dominions; praiſe the LORD, O my ſoul.

Let us magnify that great GOD, whom angels praiſe, whom dominions adore, whom powers fall down and tremble before; whoſe excellent glory cherubim and ſeraphim proclaim with loud inceſſant voices: let us bear a part in this heavenly ſong, and together with angels and archangels, and all the company of heaven, laud and magnify that glorious name; let us tune our voices with theirs, and though we cannot reach their pitch, yet will we exert the utmoſt of our ſkill and power, in this tribute to the ſame common LORD; and ſay with them, as poor mortals are able, Holy, holy, holy, LORD GOD of Hoſts; heaven and earth are full of thy glory; glory be to thee, O LORD moſt high.

exalted, and, like the eagle, builds its neſt in the top of the rocks, and keeps its eye ſteady upon the Sun of righteouſneſs; for no beauty is ſo charming, no pleaſure ſo tranſporting, as that with which our eyes and mind are feaſted, when our greedy ſight and eager affections are determined to our God and Saviour, as to their only proper center; when, by a wondrous myſtical, but true and ſpiritual act of viſion, we ſee him who is inviſible; behold a light far different from this which chears our ſenſes, and taſte a pleaſure infinitely ſweeter than any this world and its joys can afford; for this is a ſhort and inſincere pleaſure; this is a dim and feeble light, confined to a narrow ſpace, always in motion from us, and in few hours put out by conſtant returns of darkneſs: theſe are enjoyments which the great Creator hath diſtributed to brutes, nay, to the vileſt of inſects, in common with mankind; and therefore let us thirſt and aſpire after ſuch as are truly divine; for what even ſwine and worms ſhare with us, cannot deſerve the name of light and pleaſure, but, in compariſon of thoſe more refined, are to be eſteemed no better than pain and night.

Now to God the Father, &c.

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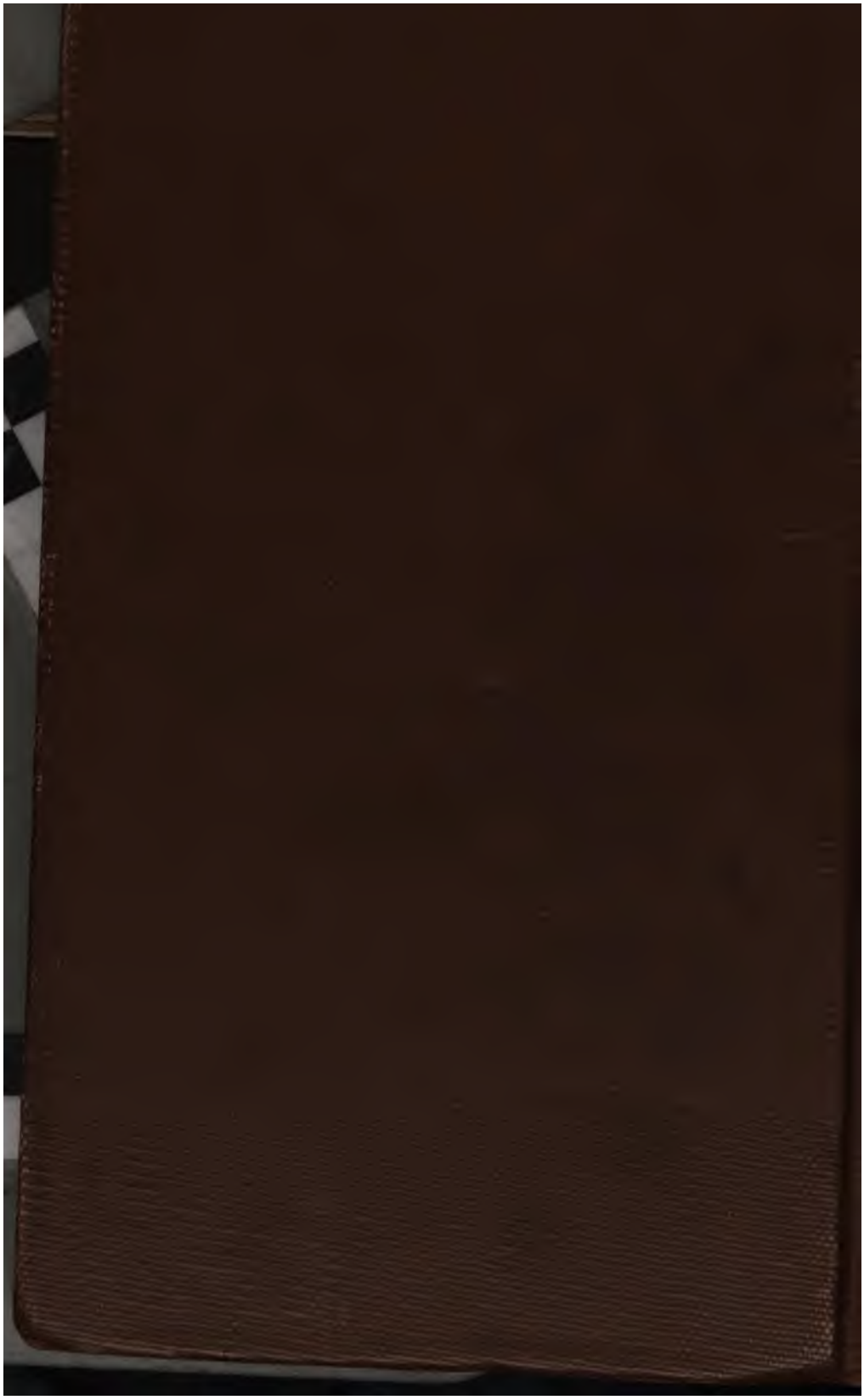
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